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THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

Vol. XXXI JANUARY

2466 B. E.
A. C. 1923.

No. 1

TO MRS. T. R. FOSTER OF HONOLULU: A POEM.

The glorious roll of heroic womanhood
No more reveals a better or a brighter name
Than thine, O Foster! of immortal fame,
Emblazon'd by acts of lasting public good!
O treasure up that generous heart of thine,
From which leap out those gushing streams of love,
Eternal as the smiling stars above,
Glowing with sparks of sympathy divine!
May blessed BUDDHA bless thee with long life!—
A second childhood with its mellowed joys.
When the grand-children of thy children dower
It like a summer holiday, and shower
Innocent mirth, and make thy heart rejoice
At an existence, free from care and strife!

R. VAIDYANATHA AIYER, B.A.;

Principal,

Buddhist English School, Mount Lavinia.

BUDDHA GAYA.

We crave your indulgence in giving publicity to the following subject in the matter of the Maha-Bodhi Temple at Buddha Gaya in the columns of your esteemed journal. We would further request you to make your own comments just as the justice of the case requires.

Pramans Ramodar Sadhu, a member of the Bihar Provincial Congress Committee gave notice of the following resolution which was placed before the meeting of the above Committee held on the 27th November, on the subject of the Maha-Bodhi Temple at Buddha Gaya. The major portion of the proceedings being occupied by the election of the new office-bearers as well as those of the members of the working Committee and All India Congress Committee, the consideration of subjects of grave magnitude and public importance like the above was, by sense of the house postponed for fuller and more elaborate discussion in the meeting of the said body especially convened for the purpose on the 16th December, 1922, by which time it is anticipated that public opinion will have been educated in order to bestow proper and well thought-out consideration on the above subject.

The sense of the resolution runs as follows:—Whereas it having being settled beyond all doubt that the Maha-Bodhi Temple at Buddha Gaya, being the oldest shrine of the Buddhists, its management and control in hands of other than those of the Buddhists are against all notions of justice, equity and good common sense, this Committee is deliberately of opinion in the interest of all concerned, a Committee of members be

formed in order to wait upon the present non-Buddhistic Mahant and holder of the Maha-Bodhi Temple, and advice him to make over the said temple to the Buddhistic brother-hood, and thus give evidence of his generosity; failing which this Committee do recommend to the All India Congress Committee to lend their sympathy and active support to any peaceful and legitimate agitation started by our Buddhist Brethren for the furtherence of the said object.

In the name of all that is good and noble we make bold to issue this general and open appeal to our Buddhist Brethren with a request that they muster strong and give the benefit of their presence and their intimate knowledge of the Buddhistic tradition and the meeting of the Behar Provincial Congress Committee to be held at Swarajpuri, Gaya on the 16th December, 1922.

It is however anticipated that this question is likely to come up in the subjects Committee in the India National Congress and eventually in the open session of the Indian National Congress at Gaya.

What Mecca is to Mohamedans, what Jeruselam is to the Christians and Jews, the Maha-Bodhi Temple at Buddha Gaya is to the Buddhists. Therefore with a view to restore the lost religious treasure of the Buddhists it is highly appropriate and advisable that steps should be taken to give to the Buddhists what is due to their religion. Just as the question of Khalifat and Muslim holy place is likely to awaken the true national religious sentiments of our Musulman brethren the question of Maha-Bodhi Temple is of no less significance and religious importance to Buddhists. It is in the fitness of things that

the Indian National Congress held in the vicinity of the holiest and the oldest shrine of our Lord Buddha should turn its gaze and make all possible attempts to deliver the same to the Buddhists. It is an open secret that some hidden hand is working beneath the surface endeavouring to keep aloof the legitimate right of the Buddhists, but this irony of fate is possible only so long as we Indians, whether Hindus, Mohamedans, Christians and Parsees do not combine in one wish to declare to the Buddhists that the day is not far when they can expect that under the heavenly aspiration of Tathagatha the Light of Wisdom and Justice will dawn upon the entire Indian Nation.

BODHIDHARMA OR THE WISDOM-RELIGION.

(Continued from page 472 of the last issue.)

VIII.

In her *Reminiscences* Countess Wachtmeister records much that bears intimately on the period of H.P.B.'s life with which I am now dealing. She was at Würzburg, in Bavaria, in 1885, alone with H.P.B.—who was then hard at work on *The Secret Doctrine*—when one day the final Report of the S.P.R. “reached her”, writes the Countess, “by the early post, and without a word of warning. It was a cruel blow, and, in the form it took, wholly unexpected. I shall never forget that day, nor the look of blank and stony despair that she cast on me when I entered her sitting-room and found her with the book open in her hands;—‘This’, she cried, ‘is the Karma of the Theosophical Society, and it falls upon me. I am the scape-

goat [see ante p. 298, Vol. 30]. I am made to bear all the sins of the Society, and now that I am dubbed the greatest impostor of the age, and a Russian spy into the bargain. Who will listen to me or read *The Secret Doctrine*? How can I carry on Master's work? O cursed phenomena, which I only produced to please private friends and instruct those around me. What an awful Karma to bear! How shall I live through it? If I die Master's work will be wasted, and the Society will be ruined!" "

Two things clearly emerge from this bitter cry of momentary despair: One, that it was wholly unselfish and impersonal, caused by fear of the possible ruin to her Master's work which this cruel and unjust Report might bring about; the other, that she herself had obviously thought nothing of the phenomena by which her "friends" (unconsciously thus becoming her enemies) were so profoundly impressed that the philosophy she taught passed them by, practically unheeded, or was considered only of minor importance. "Phenomena, phenomena" was all the cry:—Olcott, Sinnett, nearly all of them caring for little else; until, on reaching India, Colonel Olcott enthusiastically embraced the cause of Southern Buddhism, as has been shown. He certainly had not taken much interest in it before, but only in the investigation of phenomena, for which the New York T. S. was founded. With H.P.B. the case was entirely different: She had spent many years with the Masters in Tibet, long before she first went to America. They are Buddhists (see the Maha Chohan's Letter, ante p. Vol. 30), or rather "Esoteric" *Budhists*. In the early eighties one of Them

wrote, on this very question of phenomena. "Everyone should try to break through that great Mâya against which occult students, the world over, have always been warned by their teachers—the hankering after phenomena. Like the thirst for drink and opium, it grows with gratification... If you cannot be happy without phenomena you will never learn our philosophy." Italics mine. This is very largely the reason why the philosophy was not better grasped, "the main objects of Theosophy misinterpreted by those most willing to serve us", as the Maha Chohan wrote to the Simla Eclectic (see Vol. 30. p.). In other words, Brotherhood was never really practised. Hence the complete failure of the T. S. Thus India failed to recognise in H. P. B. the one person through whom its redemption might have come, and the President proves how entirely he and the T. S. Council lost sight of the *occult* side of the matter, for it did not seem to have occurred to any of them that H. P. B. would never have wished to defend herself, *personally*, nor that those who, like her, are pledged to the service of the Masters, are expressly forbidden to do so, as she has more than once stated. In the *Ninth Report of the T. S.* Colonel Olcott writes, in dealing with this very question:—"I have told her that she and I, having called into existence [cf. on this point H. P. B.'s words to Mr. Judge, see Vol. 30, p.] this important Society, are now bound to consider ourselves its agents in all things affecting its interests; and that we must subordinate, to the prime questions of its welfare, our own private reputations, no less than our strength and our means." Here he not only places himself, as usual, on an equality with H. P. B. in relation to

the Society, but fails to see any connection between her "private reputation" and "the prime question of its welfare"! The event tragically proves the colossal mistake made by them all; it was the logical consequence of Colonel Olcott's own action in having pushed into the back ground the essentially occult character of the Indian Constitution drawn up at Benares in 1879 (see Vol. 30, p. 293). Treating H. P. B. as a mere "agent" in the hands of the General Council, he finally completes the destruction of the Esoteric character of the Indian Society, and the Masters' Agent was therefore compelled to abandon it.

India's loss was Europe's gain, and America's also; for the American Society, which had been dormant since 1878, began to show signs of life. Under Mr. Judge's leadership it grew into a large and powerful organisation from 1885 until the fatal "Split" which occurred ten years later.

In her *Reminiscences of H.P.B.* the Countess Wachtmeister gives some very valuable extracts from letters she received after they left Würzburg and before she rejoined H. P. B. in Ostend, in which this very question of phenomena is dealt with. H. P. B. writes that she had had "a long conversation" with her Master, which had left her with "two convictions: First, the T. S. was ruined for having been transplanted on the European soil. Had only Masters' philosophy been given and phenomena been kept in the background it would have been a success. These accursed phenomena have ruined my character which is a small thing and welcome, but they have also ruined Theosophy in Europe. . . If phenomena were

thrown overboard and philosophy alone stuck to, then, says Master, the T. S. could be saved in Europe. But phenomena are the curse and ruin of the Society." It was too late, however; the spirit of the age was against it, and even before H. P. B. left us in 1891 it was evident that the Society, as such, could *not* be "saved."

H. P. B. was comfortably established at Ostend when the Countess joined her in the winter of 1886, but her health was rapidly failing; it had not improved since she left India, yet so long as she could "keep at her desk", says the Countess, "she just clenched her teeth together and fought her battle bravely, no matter what her pains or sufferings were." Finally her illness took a dangerous turn, and one night the doctors gave up all hope. The Countess, writing of that night, says: I hardly dared hope she would live through the night. . . . She was very anxious about her *Secret Doctrine*. . . . At last she dropped off into a state of unconsciousness. . . . It seemed to me impossible that she should die and leave her work unfinished. . . . The thought came to me that the Master had told H. P. B. that she was to form a circle of students around her and that was to teach them. . . . What would be the use of all her self-sacrifice and the agony she had gone through if the work of her life was not to be completed? Day after day she had suffered tortures, both of mind and body; of mind through the falsity and treachery of those who had called themselves friends and then had slandered her behind her back, casting stones at her while they in their ignorance thought she would never know the hand that had thrown them. . . . None of those who knew her really understood her. Even to me, who had been

alone with her for so many months, she was an enigma, with her strange powers, her extraordinary insight into human nature, and her mysterious life, spent in regions unknown to ordinary mortals, so that though her body might be near, her soul was often away in commune with others. Such were the thoughts which passed through my mind, as I sat hour after hour that anxious night, watching her as she seemed to be getting weaker and weaker. A wave of blank despondency came over me, as I felt how truly I loved this noble woman. . . I gave a bitter cry and knew no more. . . When I opened my eyes, the early morning light was stealing in, and a dire apprehension came over me that I had slept, and that perhaps H.P.B. had died during my sleep—died whilst I was untrue to my vigil. I turned round towards the bed in horror, and then I saw H. P. B. looking at me calmly with her clear grey eyes. . . 'Yes', she said 'Master has been here; he gave me my choice, that I might die and be free if I would, or I might live and finish *The Secret Doctrine*. He told me how great would be my sufferings and what a terrible time I would have before me in England (for I am to go there); but when I thought of those students to whom I shall be permitted to teach a few things, and of the Theosophical Society in general, to which I have already given my heart's blood, I accepted the sacrifice. . ."

I who write this, as one of those "students" for whom my Teacher made this great renunciation, can find no words in which to fittingly express the gratitude and devotion with which it has ever inspired me. My whole life since I began to profit by her sacrifice, has been an attempt, however feeble, to prove the reality of this gratitude.

In these words of H. P. B.'s to the Countess we get the *first* suggestion that she was to go to England; evidently because, in India, so-called Theosophists—both Indian and European—considered that they no longer needed her. They drove her away beyond any possibility of recall in spite of her “ardent desire to return to India”, as she explains in the long 1890 Letter from which I have already quoted so much (see Vol. 30, p.). More must now be given on the reasons for her going to England and what she had hoped to accomplish there. I have already quoted her testimony to the *faith in the Masters* which she had found in English and American Theosophists (*ibid*). She continues:—“Here in Europe and America are many who have never flinched in their devotion to Theosophy; consequently the spread of Theosophy and the T. S. in the West, during the last three years [she writes in the spring of 1890] has been extraordinary. The chief reason for this is that I was enabled and encouraged by the devotion of an ever-increasing number of members to *the Cause and to Those who guide it* [*Italics mine.—A. L. C.*] to establish an Esoteric Section in which I can teach something of what I have learned to those who have confidence in me, and who prove this confidence by their disinterested work for Theosophy and the T: S. For the future, then, it is my intention to devote my life and energy to the E. S., and to the teaching of those whose confidence I retain. It is useless I should use the little time I have before me to justify myself before those who do not feel sure about the real existence of the Masters, only because, misunderstanding me, it therefore suits them to suspect me. . . The only claim, therefore, which India

could ever have upon me would be only strong in proportion to the activity of the Fellows there for Theosophy and their loyalty to the Masters. . . . Know, moreover, that any further proof and teaching I can give only to the Esoteric Section, and this for the following reason: its members are the only ones whom I have the right to expel for open disloyalty to their pledge (*not to me, H. P. B., but to their Higher Self and the Mahâtmic aspect of the Masters*), a privilege I cannot exercise with the F. T. S.'s at large, yet one which is the only means of cutting off a diseased limb from the healthy body of the Tree, and thus save it from infection. I can care only for those who cannot be swayed by every breath of calumny, and every sneer, suspicion, or criticism, whoever it may emanate from.

"Thenceforth let it be clearly understood that the rest of my life is devoted only to those who believe in the Masters, and are willing to work for Theosophy as They understand it, and for the T. S. on the lines upon which They originally established it." Italics are again mine, for those "lines" were laid down at Benares nine years before H. P. B. wrote this letter. It will also be seen, from all I have already quoted in previous articles, how the practice of Brotherhood is insisted on again and again, as being the one indispensable condition for the reception of Divine Wisdom, of becoming fit for instruction in Gupta Vidya. Without this, such Divine Knowledge is worse than useless, for, as the Master Himself wrote to H. P. B. for the instruction of her E. S. students:—"As pure water poured into the scavenger's bucket is befouled and unfit for use. So is divine Truth when poured into the consciousness of a sensualist, of one of selfish heart and a mind

indifferent and inaccessible to justice and compassion." Further on in the same Letter to our Teacher the Master proves that He is well aware of the private lives of many of the E. S. students, and what He here says clearly indicates the reason for H. P. B.'s "recall" only a year later :—

"Behold, how many of them are sluggards in the morning and time-wasters at night; gluttons, eating and drinking for the sensual pleasure they give; indolent in business; selfish as to the keeping of their neighbours' (brothers') interests in view; borrowing from brother-Theosophists, making money out of the loan and failing to return it; lazy in study and waiting for others to think for and teach them; denying themselves nothing, EVEN OF LUXURIES, for the sake of helping poorer brethren; forgetting the Cause in general and its volunteer, hard workers,—and even debauchees, GUILTY OF SECRET IMMORALITY in more than one form. And yet all call themselves Theosophists; all talk with outsiders about 'Theosophical ethics and things, with a puffed-up, vain conceit in their hearts."

If this could be true of many of the E. S. students—that E. S. which H. P. B. founded so hopefully in 1888—is it any wonder that so rotten a fabric soon fell to pieces?

ALICE LEIGHTON CLEATHER.

(To be Continued).

BUDDHISTIC DRAMA.

It should not be supposed that there is no drama in Buddhistic literature. Here is a quotation from a well-known work :—

"The "Naganānda" is remarkable as being the only

Buddhist drama known. It is often ascribed to the king, Siladitya II., whom Hiouen Tsang, the Chinese pilgrim, found as King of Kanauj in the seventh century when he visited India, but it was more probably the work of a poet Dhavaka. The two last acts of the play are laid in the western Ghats, where the Garuda, the king of birds, is engaged in daily devouring a Naga, a man—like snake.

The hero of the drama, Jimutavahana, gives his own body to be devoured, so as to save the Naga race from desecration. The Garuda, recognising him as a Bodhisattva, exclaims :—

“What a terrible sin have I committed. In a word, this is a Bodhisattva whom I have slain.”

Jimutavahana revives and expounds to the Garuda the Buddhist doctrine of respect for all life.

“Cease for ever from destroying life : repent of thy former deeds : labour to gather together an unbroken chain of good actions by inspiring confidence in all living beings.”

(A Literary History of India By Fraser page 293-294)

Even in Hindoo dramas the influence of Buddhistic teachings is not absent. Indeed it throws a light on later Hindu beliefs and practices as the following quotation shows :—

“Notwithstanding the extreme artificiality of much of the style of the “Malati Madhava,” it is invaluable for the strong light it throws on certain phases of the more obscure superstitious rites of Hinduism. In order to produce his effects, the dramatist conjures up scenes that seize the imagination, with a reality more vivid and a spell more weird and uncanny than even the Witch’s scene

in Macbeth, or the Walpurgis Night in Faust. In the play, Malati is the daughter of the minister of Ujjayin, and Madhava, the son of the chief minister of the state of Vidarbha or Berar. Malati is nursed by a Buddhist nun at Ujjayin. There Madhava is also sent, for, as the drama declares, it was customary in these days for students to crowd to the schools of the Buddhists to learn logic. The King of Ujjayin demands Malati in marriage for a favourite of his own. The chief value of the story, as a revelation of Indian thought, consists not only in the evidence it affords as to the position of Buddhism at the period, but also in the light it throws on later Hindu beliefs and practices. The play moves on through many more incidents, the most interesting being the appearance of a Buddhist priestess towards the end of the drama, who, by practising all the principles laid down in the "Yoga", has arrived at a command over sorcery even greater than that reached by a Bodhisattva."

(A Literary History of India page 292).

SHEO NARAIN.

GAUTAMA BUDDHA ON THE STAGE.

In these days Beokal Dramatic Company of Meerut has placed here at Lahore a drama on the stage in which the life incidents of our Lord Buddha are produced. The public is appreciating it so much that there is hardly any demand for any other play for days together. The actor who plays Lord Buddha's part does his part excellently carrying the audience with him as it were spell bound.

The first scene opens with an assembly of people representing all classes of Indians, Bharat Mata appears and says to them that Indians are doomed owing to their mutual dissensions. The people assure her that they mean henceforth to remove all their differences. Thereupon she hands over to them a Scroll containing the life incidents of Lord Buddha as a model of self sacrifice, love a compassion, sympathy, and world-wide humanitarianism. After this scene the play takes its usual course. The scene of renunciation of the great Master, his sermons and his pity for all life, human and subhuman, move every one of the audience to the highest pitch of emotion.

The language of the play is Hindi with occasional Urdu phrases it is eminently suited to the scenes enacted.

The religion of the Enlightened One is thus being inculcated from the stage. Signs are not wanting, when we see the high appreciation of the personality of the great Master, that in near future the reestablishment of the Buddhistic faith in India will be in sight. It was a pity that there was only one Buddhist in the whole of the audience. Let us hope more in future.

SHEO NARAIN.

PRESENTATION OF A BUDDHA IMAGE.—(Contd.)

The history of Nepal bears a record that Emperor Asoka too visited Nepal. Research scholars now conclude that Asoka himself did visit, founded the kingdom known to the people as Lalit Pattan. But the latter name

is alluded to another person. The exact name ought to be Asoka Pattana and not Lalita Pattana. Later on we learn that Nepal formed a part and parcel of his wide empire and is said to have erected stupas in Asoka Pattana which are still existent. Asoka Pattana claims greatest admiration from all. This city was then the greatest principality—an independent kingdom and a stronghold of Buddhism. This is the new capital founded by Asoka as a memorial of his visit and tradition further claims that it was built in the form of a wheel of Buddha. Many of the ancient buildings, bearing his name, are still existent. In the centre of the city he erected a large temple which still stands, and four large hemispherical stupas which he set up in each of the cardinal points of the city, form four pyramids exciting popular respect. It is in Asoka Pattana that the wealthy Buddhist scholar, Rev. Sunayasri Misra was born and built for the first time the first three viharas for the homeless Bhikkhus. This city holds the greatest Rathajatra every year in honour of Bodhisatta (Bodhisattwa) Aryavalokiteswara, the guardian deity of Nepal. This city is proud of a second Maha Bodhi temple built on the model of that of Buddha Gaya. To-day the interior of the temple as well as the exterior is attracting the admiration of all. Every town, every village, every street bears a more or less prominent memorial in honour of the Buddhas and Bodhisattwas. But for the few Hindu shrines centred round the ancient Hindu raja's palace, it is entirely a Buddhist city and the people are proud of it not because it abounds merely in Buddhist shrines but even 'great courtyards are museums of artistic and religious symbolism in every conceivable material,' as the

well-known English artist Percy Brown describes them in his 'Picturesque Nepal.' Prof. Silvain Levi, the French Orientalist in his 'Le Nepal' writes so admirably about Pattan, 'Patan la métropole du Bouddhisme et la forteresse de la foi, a un roi mystique qui vit en ascète et disparaît un jour sous le costume anonyme du mendiant religieux, c'est le moment où l'Europe entend parler du Nepal. Patan en face active, rajenme grandiose, Patan est la capitale du passé, des splendeurs éteintes et des, souvenirs mourants...' "La place du darbar est un merveille qui défie la description; sous la vive clarté d'un ciel qui n'éblouit pas, le palais royal étale sa façade ouvragée, sculptée bariolée à plaisir, où les ors, les bleus, les rouges éclairent le ton sombre des boiseries; vis-à-vis, comme enfanté par un caprice d'artiste, un monde de pierre rayonnant de blancheur, milliers que couronnent des images de bronze, colonnades aux jourles temples de rêves, légers et frêles, sous la garde d'une armée de chimères et de griffons."

Emperor Asoka's influence in Nepal is not limited to Asoka Pattan. Tradition records that he was accompanied by one of his daughters, Charumati. Her husband was a Kshatriya prince named Devapala. The couple founded a town, Deva Pattan near the shrine of Pashupati. Charumati later on turned a Buddhist nun and built a Vihara, now well-known as Charumati Vihara where she passed her life. Near the Vihara, there is a stupa too.

Finally Nepal as a whole has a great connection with the great Jambudwipa, or Bharata as India is known there, and holds a record of the origin of Sinhaladwipa, the island which our last Saviour visited thrice and consecrated it

as the site where His Dhamma would be deposited in an unmingled condition. The four holy places of pilgrimage recommended by Lord Buddha Himself, honoured so much by Emperor Asoka and a thousand other pilgrims later on, the holy sites which every Buddhist member of the laity and the clergy of all nationalities should visit with feelings of reverence, are in India and are visited by many Buddhist pilgrims from Nepal and Tibet. However it is a fortune that the historic Lumbini Park the birthplace of Lord Buddha Sakya Muni, once a part of Emperor Asoka's dominions, built by king Suddhodana himself for the benefit of the Sakyan citizens of Kapila, sh'd now come within the bounds of the Nepal State. This is an important place visited by pilgrims from all parts of the Buddhist world, and the Nepalese Buddhists are very proud of having it which they expect to restore and make it a most up-to-date, convenient place for pilgrims from distant countries. 'Tis true nothing has been done for the last two decades, as the people there as a whole don't realise the historic importance laid to it by Co-religionists from India, Burma, Ceylon, China, Japan, Siam, Tibet, etc. I strongly hope that within a few years the entire Nepalese Buddhist community will rise to the occasion and take active steps for a thorough conservation of the sacred site. I further hope that this place will become a medium for universal brotherhood of Buddhists of all nations, a preparatory measure necessary for the speeding up of the advent of Bodhistta Metteya (Maitreya) the future Buddha.

The unique occasion which enables one to address you today, is one representative of the devout sympathy which Nepal feels for India the home of our Buddhas in

past, present and future, in her just aspirations for the resuscitation of our Dhamma after a lapse of 700 years. The Nepalese Buddhists are convinced of the ceaseless activity you have done for a Buddhist revival in India and abroad, and will I hope, render all possible help in the spread of our Aryadharma throughout the Buddhist world and in the reinstatement of it in India and in countries where the born Buddhists are suffering of want of religious fervour. The coming of Buddha from Nepal in a representative form to enshrine itself in this unique Dharmarajika Chaitya Vihara erected for this first time 700 years after the Mohammadan iconoclasm, represents that the Nepalese when well-informed are not so backward in helping a religious cause, specially this vihara. Wherever Buddhists live and whenever they are told about a religious revival, they, the true disciples of Lord Buddha never lack the Buddhist spirit of generosity, sympathy and tolerance. I can illustrate this by the following incident which leads to the presentation ceremony today.

The donor is a Buddhist layman and trader, a resident of Asoka Pattan and a member of one of the Viharas there. Being educated in the progressive policy of India and possessed of a high spirit of reverence for his national religion, Buddha sasana, he always stood for religious and social reform in his fatherland. After a tour in India, He came back to Nepal in the closing days of 1919 and I became much acquainted with him from this time until 28th January 1920 on which day I last saw him and left Nepal for India. My close friendship with him in these few weeks grew stronger as the parting days drew nearer. I told him something about the

proposed construction of this vihara and the keen activities of the Maha-Bodhi Society and of foreign Buddhists. He told these all to his friends: But he evinced his keen interest in the first Vihara in Calcutta, in so important a metropolis of India which he told me personally and by later correspondence and sent the first handbells in my name and his for the Vihara. A few months after my departure, he wrote once or twice that he w'd present an image of Buddha to be enshrined in this vihara. One month after I was informed of his sudden death at the age of about 25 and this was a death blow to the religious revival work I had left in his charge. But the wish he had left behind was fructified by his unfortunate father, Mani Ratna who now after undergoing much trouble on the way, presents a gilt image of Lord Buddha to you. My much lamented friend Hira Ratna is well-posted in the meritorious acts and their fruits. The presentation of an image to a vihara has manifold merits behind. I can cite an incident which happened in the time of Lord Buddha Sakyamuni. There lived a householder named Vimala Datta and his wife Vimalá. In their former birth they were born at Kosambi were very poor and used to worship a dharmadhātu, a small chaitya and their poverty gradually vanished. Their respect for the Buddha chaitya increased and in their next birth at a certain Kanchanpura they were wealthy. Buddha Sakyamuni came to their house through iddhi power to receive their offerings and told them that the Vimala Datta would in future be born as Vimala Kirti Tathagata and his wife as Vimala Sankara Tathagata for their meritorious deeds.

If we go back to the history of India when the

Kushans were the ruling race, we find that a great school of salvation by faith was initiated during the reign of Kanishka. Asoka had no doubt sent missionaries to preach Buddhism in the Punjab and Afghanistan., Here it came face to face with Grecian culture which had got there since Alexander's invasion and under the Gracco-Bactrian kings. As the Sakas and Kushanas formed a vast majority in those regions, Buddhism along with the Grecian culture became very popular amongst them. As the masses everywhere were not so intellectually developed to follow the orthodox Buddhism preached by Asoka, the missionaries had to invent new ideas to make them understand the all-absorbing ethics of Buddhism. The masses wanted gods whom they could see and to whom they could pray. So the Gandhara school of sculpture, the works whereof has excited utmost interest everywhere in Asia and Europe, helped greatly the manufacture of a pantheon of Buddhas and Bodhisattvas whose images came to be adored in spacious temples, with pompous ceremonials, and in grand festivals. Buddha became a divinity in whom the masses found a Saviour. The very sight of the statue of Buddha became a source of highest inspiration in the devotee's heart, a medium of showing gratefulness to the Teacher for the Dhamma preached by Him for their spiritual well-being, and the observed of all observes. It gave the very sight of it sent a thrill of fresh spirit, and gave extreme peace and joy to the mind. The representative form of Buddha became an idol of the masses, and the daily purification of the place, and the figure itself became a source of the personal prosperity of the devotee—a pious work.

As the popularity and personality of the Buddha image increased, a new method of preaching came to be used by the missionary. We get frequent records of the missionaries taking a Buddha figure, a Manuscript or more, and other symbols of popular Buddhism, along with them, wherever they preached. The demand for images and Mss. increased, and sculptured and literary work were greatly encouraged. They became a means of right living' for two classes of professional lay Buddhists. Besides these, painting was introduced. Wall-pictures painted in gold and colour, depicting the life of Buddhas Bodhisattvas etc., came to be hung in viharas, temples of learning, preaching halls. The Buddha's shrine the viharas and the halls, were artistically painted with very attractive figures of holy persons,—paintings illustrative of various holy events and moral lessons. They became object lessons of the Buddhist Art and Religion to the people who wanted more practical lessons of the great dhamma than the ethics of Buddhism preached by the missionaries.

It is to suit the popular demands that Mahayana Buddhism progressed so greatly from the time of king Kanishka. Mahayana Buddhism is characteristic of the spirit of universalism—the highly optimistic idea of saving all by faith and practice. It introduced unique methods as aforesaid for the propagation of Buddha Sâsana and was greatly successful in bringing a good number of countries into the tenets of this dhamma. To-day we find this doctrine in China, Japan, Mongolia, Manchuria, Korea, Sikkin, Bhutan and Nepal.

DR. LEVY AT BUDDHA SOCIETY.

PRESENTED WITH AN ADDRESS IN SANSKRIT.

26th Sept. 1922.

Under the auspices of the Buddha Society, Bombay and at the house of its founder and President, Dr. A. L. Nair, Dr. Silvain Levi of the College de France, Madam Levi and their son were invited to a social gathering on Tuesday evening last. Mr. K. Natarajan occupied the chair.

On behalf of the Buddhist Sangha of Bombay, Mr. G. K. Nariman read an address in Sanskrit to the distinguished scholar. In the address Mr. Nariman referred in some detail to the diverse achievements of the great French scholar whom he unhesitatingly considered as the highest living authority on Buddhism. While some devoted themselves to Pali, others to Sanskrit, some more to both; while students in China investigated Chinese Buddhism and those at Lhasa confined themselves to the Tibetan texts, Dr. Levi scrutinised the religious literature in all the four tongues of Buddhism. For a second time he now visited Nepal and had made certain discoveries which were brilliant beyond doubt. For years the best of learned men in England denied the existence of a Buddhist canon in Sanskrit. A fragment was at last found in Central Asia. It was edited by the late Pischel. Dr. Levi showed the bearing of all fragments on the original word of Buddha. In Nepal with the enthusiastic encouragement of the enlightened Maharaj, Dr. Levi had picked up bits of the Madhyamagama which corresponded with the Pali Majjhima Nikaya a book by Sthira-

mati, a chapter on the difficult psychological doctrine of Alayavijnana. Dr. Levi's most interesting discourse dwelt on the awakening in Nepal, the revival of studies in the Parbatiya Language, and the desirability of deputing an Indian scholar of Buddhism to the country to appreciate what India had neglected and Nepal preserved. It was impossible said Mr. Nariman to estimate the debt the Buddhist world owed to Dr. Levi on account of the translation he had made from the Kuchean, Sogdian and other languages—the very names of which were unknown thirty years ago.

DR. LEVI'S REPLY.

In reply to the Sanskrit address Dr. Levi, speaking in English, made acknowledgments for the address in a discourse for a long time over the labours in the field of Buddhism. He pointed to the liberality of the Maharaja of Nepal, who and his Durbar were awakened to the importance of a deeper study of Buddhism. The enlightened Maharaja was prepared to start a University and Dr. Levi was requested to arrange a special course of instructions and prepare a scheme for the education of the Nepalese. Dr. Levi could not find words sufficient to thank the maharaja, who had made his stay in Nepal a most enjoyable one, and the facilities he afforded the Doctor to make some of the finest discoveries in the field of Buddhism. He suggested that a scholar like Mr. Nariman should be deputed from India to make researches in Nepal.

The President, Mr. Natarajan, thanked the distinguished French scholar and a vote of thanks to the chair

by Mr. Vaidya terminated the brilliant function. Light refreshments were served and those present felt most thankful to Dr. and Mrs. Nair for the most enjoyable evening.

Mrs. Alma Senda has presented to the "Mary Foster Building" the following articles : 4 chairs 1 table, 1 kettle, 12 tea cups and saucers, 1 cream jug and 1 cup.

A SACRED GIFT.

On the occasion of the 60th Birthday anniversary of His Royal Highness, the late Supreme Patriarch of the Kingdom of Siam, a free distribution of religious explanations, called Buddhaghosa's commentary on 4 Nikayas of the Suttanta-pitaka has been published in a set of 12 volumes each dealing with viz. (1) Sumangalavilasini Dighanikayatthakatha; (2) Papancasudani Majjhimanikayatthakatha; (3) Sāratthapakasini Samuttanikayatthakatha and (4) Manorathapurani Anguttaranikayatthakatha, each in 3 volumes, in which the sermons, speeches and conversations of the Lord Buddha are recorded.

His late Royal Highness was graciously pleased to present a set of the above mentioned books to all institutes and learned Pali scholars in India and Burma, for the object of preserving and furthering the studies in Pali.

One set consisting of 12 royal 8 vo. volumes printed on excellent paper in Siamese type was presented to the Library of the Maha Bodhi Society, Calcutta. The volumes have been placed in the Sri Dharmarajika Vihara. We offer our heartiest thanks to the Siamese Consul General, Calcutta for the gift.

DOCTRINE OF BUDDHA.

On Sunday evening a delightful gathering went off at Nair's Building, Lamington Road, when a meeting was held under the auspices of the Buddha Society to hear Prof. Bhagwat on the subject of the Bhikshunis that flourished in the days of Lord Buddha and Prof. Dharma-nanda Kosambi on that of the Doctrine of Buddha. Mr. G. K. Nariman was voted to the chair after which Prof. Bhagwat gave his studied lecture on the Bikshunis of the time of Buddha in the course of which he dwelt on the ancient virtues of the Indian Women that bore in them the stamp of true Aryan civilization. The women of those times had full latitude of freedom and they righteously shared in the aspirations that are to-day solely the men's possession. He then narrated the stories of some of the more remarkable women who leaving off their more worldly connection joined the Vihara of the Buddha.

Prof. Dharmananda Kosambi in his more forceful and illuminating address gave an account of the early times of Buddha and explained that some of the false notions got abroad about Buddha required their correction namely that Buddha was an agnostic, that he was a great king, that he taught entire renunciation, etc. Buddha's main principle lay in the adoption of the doctrine of what Aristotle later on called by the name of the "Golden Mean." He embraced the theory that true good to humanity lay in the middle course. He preached the total extinction of desire. The greatness of his creed lay in the reform of the then prevailing notions which had grown corrupt. He also preached against caste system.

Prof. Kosambi and Prof. Bhagwat were thanked by the Chairman to whom a vote of thanks was proposed by Mr. Jhabvala.

DEAN INGE'S NEW BOOK.

[A new volume of "Outspoken Essays," published by Dean Inge (Longmans, 6s. net), is sure to arouse controversy. The chief of them, which he describes as his "Confessio Fidei," is quite as outspoken as the Archbishop of York's sermon to the Church Congress, and reaches far beyond it in its implications. It is an unsparing criticism of "orthodox theology," and of the attitude of professedly Christian people towards ascertained scientific facts; it is also a lament over the perversity of ignorance and the hollowness of much so-called religious principle.]

"The present volume contains several articles on such subjects as 'The Idea of Progress,' 'The Victorian Age,' 'Eugenics,' 'The Dilemma of Civilisation,' in most of which the Dean states his opinions on his contemporaries in a tone that brooks no contradiction, yet with a wealth of concise and amusing phrases," says the "Morning Post." "The attention of his readers will, however, be turned first of all to the Confession of Faith (unpublished till now) with which the volume opens.

"It is 'an attempt to put in order what I actually believe, and to explain why I believe it,' and in parts it reads incredibly like a notorious sermon delivered some half a century ago by Mr. Mallock's Dr. Jenkinson.

These, surely, are the authentic accents of the Balliol doctor : 'I shall be classified, I suppose, as belonging to the right wing of theological Liberalism. But I prefer to call myself a Christian Platonist, and to claim a humble place in the long chain of Christian thinkers whose philosophy is based on the Platonic tradition. That chain has been unbroken from the first century to our own day, and in English theology it has had a very honourable record. It should, I think, be recognised as a third school of thought in the Church, not less legitimate nor less productive of good fruits than the Catholic and Protestant parties, which in ecclesiastical politics are so much more active and prominent.' "

"After such an introduction there is nothing at all surprising in the attitude taken up by this learned editor of Plotinus. God, he tells us, is the beginning of religion and the end of philosophy, and the beginning and the end are one. But our dominant interests warp our conceptions of the Deity. To the philosopher God is an eternal thinker, to the priests, He is 'the head of the clerical profession' (rather too smart an epigram, perhaps !), and so on and so forth. The terms of mechanical physics in which the Nineteenth Century men of science described the universe led to the assumption that science gives us facts without values, and religion values without facts. "Science tells us what is true ; philosophy and religion spread over the cheerless scene the light that never was on sea or land.' "

"This intolerable dualism was (most ineffectively) bridged by the superstition of automatic progress, which enabled Dr. Mcfaggart to say of the Deity that 'on the

whole He is good rather than bad,' 'a restricted testimonial,' adds the Dean, 'which would hardly procure an engagement for a housemaid except under postwar conditions.' Nor is he satisfied with the religion 'whose home is the ideal. Such ideals are frivolous and can bring us no lasting satisfaction. The so-called 'scientific' epiphenomenalism merely 'makes soul an affection of disease, of matter.' Equally unsatisfactory is a world without its 'secondary' qualities—Fechner's 'nightview' of the universe. And so Dean Inge passes in unfavourable review all the possible philosophical bases of faith and unfaith."

Here are some extracts from this provocative and stimulating book :

"The worst enemies of Christianity," says Dr. Inge, "are Christians. A religion will never be destroyed by worldliness, sensuality, or malicious wickedness. The world, the flesh and the devil are the natural enemies of the Church, which thrives on the struggle against them. But *when traditional orthodoxy provokes the moral indignation of the enlightened conscience, and when it outrages our sense of truth and honesty by demanding our assent to scientific errors which were exploded centuries ago*, then indeed the Church is in danger, and its well-disciplined battalions will not save it from disaster."

"Knowledge of the eternal values is real knowledge. In so far as we lay hold of wisdom, goodness, and beauty, we are in possession of those things which exist in their own right; which are always and everywhere the same, though in experience they show diverse characters, as the light is always the same, though it is polarised into various

hues; and which cannot be means to anything else. This is to lay hold of eternal life.

"Religion is the faith that gives substance to values, and philosophy aims at giving them their proper place in a harmonious scheme of existence. It is only by the path of value that we reach God at all. . . . The true religion for each of us is the most spiritual view of reality that we are able to realise and live by. The forms are not and cannot be the same for all; and accusations of infidelity on the one side, and of obscurantism on the other, are out of place."

"On the 'difficulties' of accepting orthodox doctrine about the virgin birth, the Resurrection and Ascension, and on the Divinity of Christ, the Dean is subtle," says the "Yorkshire Post." "Many would, no doubt, he remarks, be glad to be relieved of 'miracles which are a stumbling block to them.' He justifies belief in them expositorially, with due regard to the new duties imposed by new knowledge. Among other new duties he cites the importance, for ourselves and posterity of studying eugenics and birth control, and generally, of taking care that the Church does not alienate vigorous and independent thought from Christianity.

"Condensing his advice into one sentence, the Dean says it is the business of the clergy to preach the Gospel and speak the truth, and not to separate the Church from the best intellect and the best conscience of the nation."

VANDALISM AT SARNATH.

The Buddha lying at Kusinara between the two Sala trees, at the close of His missionary life of forty five years,

recapitulated the Aryan Doctrine, and enjoined on all Bhikkhus, Bhikkhunis, Upasakas and Upasikas, to treat the four sites as consecrated ground viz : the birthplace of the Tathagata at Lumbini, the site whereat He obtained the *Anuttara Samma Sambodhi*, the site where He proclaimed the Anuttara Dharma Cakra, and the site where the Tathagata obtained the final Release of Anupadisesa Nirvana Dhatu.

Rishipatana during the life time of the Great Teacher was known as Mulagandha Kutī. At Sravastī, at Jetavana, there was the Kosambagandha Kutī, and in each of the great Viharas that He stayed the sanctified room consecrated to Him was called "Gandhakutī." The original *Gandhakutī* is here, a few yards from the spot where the Asoka Column stands. In later times, the site where we are assembled was known as Dharma Cakra Vihara and Rishipatana Maha Vihara. To this place came Asoka, the great Emperor, under the guidance of his spiritual Preceptor, Asvagupta or Indragupta, and at the spot where the Tathagata sat to preach the Dharma, the Emperor caused the erection of the Stone pillar in commemoration of the great event.

The final act of civilized vandalism, according to the reports of the Archaeological Survey, was committed by the Road Engineer of the Public Works Department, who had the beautiful Buddha statues carried away from the site to and used as material for building the foundation of the *Varuna* bridge.

According to Cunningham about forty statues were thus destroyed. The Dhamek Stupa underwent various kinds of mutilation at the hands of treasure hunters and

amateur Archaeologists in the latter portion of the 19th Century. Jagat Singh is another name which has become immortalised by the evil deeds of the man who bore that name. We know that names are attached to historic buildings in honor of persons for having done great deeds; but at Sarnath names are given to ruins for the destruction the Vandals had caused. Jagat Sing demolished the historic Stupa located on the South side to the level of the ground, removed all the bricks to Jagatgunj, and the outrageous act he had committed has made him immortal. There is a site here marked "Jagat Singh's Stupa". Visitors are misled to believe that the name is honoured for an act of piety, whereas the fact is that he had committed an act of brutish vandalism. There is again another site marked with the words "Kittoe's Monastery", simply because Major Kittoe had excavated the site. Facility of nomenclature sometimes tends to mislead people who are ignorant of archaeological history of the site. Another act of vandalism is the removal of historic land marks from their legitimate place after the place is excavated, primarily by the rain god, latterly by the archaeological authorities. In Pompeii not a stone is removed from the site, and visitors to the place are able to know the identical spot as it stood when the lamentable catastrophe occurred. At Sarnath the historic site is denuded, and the remains excavated are removed else where. In course of time there is every possibility that the historic site would be laid bare, and future students of archaeology denied the pleasure of being able to identify the historicity of each spot. It is hoped that this act of unconscious vandalism will be stopped by the kind hearted Director of the

Archaeological Department. Buddhism is a living religion with a historic back-ground, as such its sacred sites should be treated with every care, not dissected like a corpse. Stonehenge will not remain Stonehenge if every stone is removed from the historic site.

In January 1891 the present General Secretary of the Maha Bodhi Society visited the sacred site, which was then totally abandoned, and used only as a kind of conservancy ground for the swine rearing Bhar families of Baraipore.

In February 1893 he again visited the site with colonel Olcott, who was the Director General of the Maha Bodhi Society and the latter entered into negotiation with the then Commissioner of Benares in the hope of restoring the site; but that official could not give us any kind of information, except to say that the surrounding land is owned by a Zemindar.

Since 1893 every effort was made by the Maha Bodhi Society to purchase the site, and at last in 1900 it was able to purchase three bighas of land from the owner, Babu Raghubir Singh, Zemindar. The small Dharmasala was built for the use of pilgrims, and in 1904 another ten bighas were purchased to the East of the Dharmasala.

In June 1916 the Government of India promised to give the Maha Bodhi Society a relic of the Buddha if the Society would undertake to build a Vihara at Sarnath, and have it enshrined therein.

The devastating Great War as well as other obstacles prevented the society from starting operations to erect the Vihara, and it was in the beginning of this year that the society was able to turn their attention to Sarnath,

The Society has earmarked the sum of Rupees thirty thousand for the construction of the Vihara, but it is estimated that a further sum of Rupees thirty thousand may be needed to complete the shrine, which will be erected after the design has been approved by the Archaeological Department.

The gracious lady, Mrs. Mary Foster of Honolulu, well known for her marvellous benefactions, has kindly contributed rupees twenty thousand for the Vihara fund, and it is hoped that the balance needed will be contributed by Buddhists as well as by the Hindus.

The Maha Bodhi Society has also formulated a scheme for the establishment of a Research College at this sacred spot where Pali, Sanskrit, English, Hindi, Urdu, Tibetan, Modern Science, European Psychology etc. shall be taught to about fifty residential Brahmachari students whose life will be devoted for the dissemination of Buddhist knowledge in non-Buddhist lands.

It is proposed to raise a fund of three lakhs of rupees for the construction of the buildings necessary for a Buddhist College as mentioned in the Pali Mahavagga.

After a period of nearly nine centuries of oblivion, the Buddhists of the 25th century of the Buddha era are fortunate in that they have been able to reestablish the holy site as a Buddhist Centre under British protection.

THE DESTRUCTIVE RELIGIONS.

We have no records whereby we could know whether the ancient religions of Egypt, Babylonia and Assyria

were destructive or not. The Old Testament is the book of the Hebrews wherein we have accounts of the tribes dwelling in Palestine, Egypt and Babylon. We have ample evidence to decide against the 'destructive tendencies of the fiendish deity of the Hebrews. The books of Exodus, Leviticus, Numbers, Deuteronomy, Joshua and Judges give facts whereby we could judge of the terrific nature of the deity of Horeb. That he is a god of mercy there is not one verse to show in his favour. These books are records of a barbaric people who showed no pity to the enemy. The monstrous nature of the deity of Horeb is visible in every chapter of the abovementioned books. A careful study of these books is most useful to arrive at a conclusion about the cruel deity.

The religion of Zoroaster was also an exclusive cult. It did not admit other people into its circle. The Persians were the chosen people of Ahuramazda, and they did not want other people to enter their body. Buddhism was preached to the Persians, and thousands of Persians became the followers of the Blessed One; and Al-beruni mentions that "in former times Khurasan, Persis, Irak, Mosul, the country up to the frontier of Syria was Buddhistic; but then Zarathustra went forth from Adhharbaijan and preached Magism in Balkh. His doctrine came into favour with king Gushtasp, and his son Isfendiyad spread the new faith both in the East by force and by treaties. He founded fire temples through his whole empire from the frontiers of China to those of the Greek empire. The succeeding kings made their religion (*i.e.*, Zoroastrianism) the obligatory state religion for Persia and Irak. In consequence the Buddhists were

banished from those countries, and had to emigrate to the countries east of Balkh." P. 21, Alberuni's India.

In China Confucianism was against the religion of the Blessed One. Bigoted Confucianists had many a times by organized persecutions attempted to destroy the noble religion; but the good sense of the people prevailed and Buddhism has at last come to be recognized as a religion of the people.

In Japan the Shintoists and the followers of Confucius also attempted to have the noble religion destroyed and driven out of the country, but they failed and we find to-day in Japan Buddhism as the national cult.

In Korea the Confucianists succeeded in suppressing the noble religion for many centuries, and the Monks were not allowed to enter the capital during the Korean regime. Since the annexation of Korea by Japan Buddhist monks can enter the city and the Buddhists have found a friend in Japan. The enemies of Korean Buddhists are the Christians and Confucianists.

In India Buddhism for the first time was persecuted by Pushyamitra the general of the Buddhist emperor, who having slain the monarch became king. He was a traitor and during his sovereignty viharas were destroyed and the Buddhists were persecuted.

After him came the Hun invader Mihirikula, who introduced fire worship and destroyed Buddhist monasteries and made an attempt to extirpate the noble religion from the northern part of India.

In middle India king Sasanka, a Saivite persecuted the Buddhists and entering Magadha destroyed the

viharas and cut down the sacred Bodhi Tree at Buddhagaya in the 7th century.

The Muhammadans entered India in the tenth century and began the destruction of monasteries and the massacre of Buddhist monks. The persecutions that began in the tenth century ended in 1200 with the massacre of Buddhist monks at the principal Viharas in Bengal and Bihar, says Dr. Eitel.

"But towards the end of the seventh century the inroads of the Muhammadans putting an end to the churches of Transoxania and Cabulistan produced a new influx of Buddhist priests into Tibet."

Says Professor Sylvain Levi :—

"The territory of Kuchar adopted the Buddhist religion which enjoyed a particularly flourishing period in the fourth century A.D. The state and its 'white' dynasty lasted down towards the end of the eighth century A.D., when both utterly disappeared from history in the course of the political and racial convulsions caused by the inroads of Tibetans, Uigers and 'Arabs'. About A.D. 1000 Turkish barbarism had finished by triumphing over Aryan culture."

In Ceylon the Portuguese and the Dutch devastated the island and destroyed the ancient monuments which had lasted for many centuries. The destructive tornado that entered into the fragrant isle in the beginning of the 16th century finished its destructive career in 1804 when the British burnt the beautiful palace of the

king of Kandy at Kundasala. In Tibet the Bon religionists made several attempts to destroy Buddhism but they failed. In Nepal the present dynasty is hostile to Buddhism, and no attempt is allowed to be made to reform the religion with the result that the Buddhists are slowly being absorbed into the Saivite cult. In Java the noble religion was destroyed by the Muhammadan Arabs who entered the country in the 15th century A.C.

In Ceylon the Government is unfriendly to Buddhism, and the missionaries taking advantage of this fact are trying to destroy Buddhism with the help of the high officials of Government.

MARVELS OF BRAIN SURGERY.

In his recent presidential address to the British Medical Association. Sir William MacEwen told of an operation performed by himself on a man suffering from an abscess on the brain.

The patient collapsed, and artificial respiration had to be carried on while the brain was opened and the pus removed. Suddenly the man, who for long minutes had been trembling on the brink of the grave woke up.

"What's all this fuss about?" He remarked pettishly.

Operations on the brain will make the blind to see, the lame to walk, and will restore other lost faculties.

Time was, and not so long ago, when a bullet in the brain meant certain death. To-day there are scores of men, alive and well, who have been shot through the head.

A certain man was suffering from brain disease, and X-ray examination showed that a portion of the brain was actually decayed. The patient was in a state of "coma."

The doctor in charge of the case decided to procure the brain of another patient and transplant a portion of it to replace the diseased portion.

That day a child born in one of the hospital wards died. Its brain was at once removed. The back of the man's skull was then removed, the diseased portion of his brain cut away and replaced by a part of the infant's brain. Then the section of the skull was replaced. A week later the patient was rapidly improving!

Sometimes brain operations result in apparent miracles.

A patient suffering from tumour on the brain was taken into a big hospital. He had been blind for seven years. When the tumour was removed the man quickly recovered not only his health, but also his sight.

More marvellous still, however, operations of this kind sometimes result in making a bad man good!

A man was sentenced to five years' imprisonment, after being found guilty of nearly 200 robberies.

He was aged forty-three, and had been more or less criminal in his tendencies all his life. The prison doctor, examining him, found a dent in his skull, and learnt that the man had had a bad fall when a boy.

The doctor decided to operate. He did so at once, and found that the bone was pressing on the brain. He raised the bone and cut it away, performing the operation known as "trepanning."

The result was extraordinary. All the man's

criminal tendencies disappeared; he became quite normal. On application to the Higher Courts he was released, and by latest accounts, was earning an honest livelihood.

Still more remarkable was the case of a savage, forbidding brute, sentenced to imprisonment for life, sentenced to imprisonment for life for murder. Even the warders themselves were afraid of him. After being in prison three years a visiting surgeon examined him, and found that he had a deep depression at the back of his skull.

The surgeon decided that, in all probability, a splinter of bone had been driven into the brain. He operated, found that his diagnosis was right, and removed the splinter.

The man got well rapidly, but the change in his character was far more wonderful than that in his health. His whole face altered. He became bright, kindly, intelligent, and his new disposition was as sweet and kindly as it had previously been force and brutal.

MRS. FOSTER MISSIONARY FUND.

EXPENSES FOR PROPAGANDA WORK.

From May 1921—April 1922.

				Rs.	A.	P.
1921 —						
May	...	...	...	371	10	1
June	...	...	...	646	7	0
July	...	...	...	120	1	0
August	...	...	...	572	10	0
September	...	...	...	861	13	10
October	...	...	...	366	8	0
November	...	...	...	685	6	6
December	...	...	...	822	14	6
1922.—						
January	...	...	...	420	14	3
February	...	...	...	661	12	9
March	...	...	...	255	15	6
April	...	...	...	1,009	4	0
TOTAL				Rs. 6,795	5	10

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

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THE BUILDERS.

Out of the depths, O toilers of the sea,
A coral isle emerges, wrought by thee,
 Where Triton winds his horn.
And stars behold, (in the dark hour forlorn,
Ere dawn awakes to ope the gates of day),
Bright rays obsidian that craters of the moon,
 Pour o'er the blue lagoon.
O Buddhists to the Rock of Truth hold fast,
Though billows threaten with their pressure vast,
Strive on; for like the workers 'neath the wave,
We have a world to raise, a world to save,
And rend the shackles from humanity,
The earth will then rejoice, and chant in sweet accord,
 "Buddha sublime, is Lord."

Irene Taylor.

AN ABOMINABLE FALSEHOOD.

Our attention has been drawn to a statement made by Mrs. Annie Besant in her presidential address which she delivered at the forty-sixth anniversary of the Theosophical Society held at Benares in December 1921. In the course of her address she is reported to have uttered the following :—

“We are beginning the building of the foundation of the New World or rather, we are the workers who are gathering together the materials for the building, to help the great Master-Builder in His building that part of the Temple of which the Great Architect has drawn the Plan. The Lord Vaivasvata Manu has His part of the Plan, and the coming world is the sixth department in that plan of the Fifth Age. We can gather stones, we can bring the lime and the sand, and make the mortar, and prepare the tools for Him who lives in the far-off Himalaya—He who is the World-Teacher, and not the Teacher of India alone, but the Helper of every religion in the world, He who is the successor of the Lord Gautama Buddha, He who is The Teacher in the Great White Lodge, the Teacher alike of Devas and of men. It is He who will hear the striking of His hour, which will bring Him again amongst us, bring Him amongst us to work physically here, as He has done before, and as His mighty predecessor did so many times in the far, far-off past that lies behind us.”

The Lord Buddha left no Successor. This He has plainly said to His Disciples when He uttered His last

discourse. The Dhamma that the Tathāgata taught that shall be your Teacher the Blessed One said. The Arhats never had looked to a successor. The Buddha, the Dhamma and the Sangha form the Trinity of the Buddhist Faith. The Buddhists have strictly followed since His parinirvāna in not appointing a Successor to the Buddha. There can be no Successor to a Buddha except a Buddha, and no Buddha lives a retired solitary life in the Himalayas. He lives among men, and teaches the Doctrine to gods and men. He does not work through the mediumship of women, who follow now this teacher, now another. In the Gopaka Moggallāna sutta, Majjhima nikāya, the Brahman Moggallāna asked Ananda whether the disciples think of electing a Successor to the Buddha who had just then entered parinirvāna, and the answer was the Dhamma is our Teacher, there shall be no Successor appointed to take the place of the Tathāgata.

Bishop Leadbeater who was a very devout Buddhist, when he was in Ceylon, from 1886 to 1890, denied the existence of Jesus in his public addresses, and yet today the same man is preaching Christianity. He is a time server, and Mrs. Besant is now his fellow-worker.

Neither the late Madame Blavatsky, nor the Masters who founded the Theosophical Society, ever uttered such a falsehood that the Successor of the Gautama Buddha is living in the Himalayas. For 2500 years the noble religion of the Lord has existed, and none dared to tell so great a falsehood. Mrs. Besant says that the Lord of the Universe has entrusted her with the work of governing India. Lord Reading is the Viceroy of King George,

but Mrs. Besant is the Viceroy of India in the name of the Spiritual King. And yet all the while Mrs. Besant is touring all over India like a political wind-bag trying to gather people to her Home Rule banner. We warn Mrs. Besant not to take the name of the Holy Lord Buddha in vain, and not to mislead the ignorant by her falsehoods.

BUDDHISTIC IDEAS OUTSIDE INDIA.

Traditions, fables, legends, rites and ceremonies travel from one country to another imperceptibly after unsuspectedly. It is after a long time when research is made that we discover their own original homes. Of course during transmission some times considerable at other times only minor modifications take place in them.

The following quotations will prove how Buddhistic ideas found their way to countries outside India :—

(a) There lived an Alexandrian Skythianus, who had a disciple of the name of Terebinthus. The former was the first Alexandrian who visited India. He was contemporary of the Apostles (I. R. A. S. XX 267) There were Roman Colonies in Southern India whose inhabitants settling in the country for a considerable time acquired a greater intimacy with Indian customs than had been possible before. The Manicheans owed many of their curious tenets to the Indian lore acquired in eastern travels either by Skythianus or his disciple Terebinthus and the gnostic heresy shows similar traces of Eastern influence.

The debt of neoplatinism to oriental sources is undisputable and when we observe the extent of the knowledge about Eastern beliefs exhibited not only by Origen but by orthodox writers like Clement and St. Jerome, we cannot help wondering whether Christianity does not owe some of its developments, Monasticism and relic worship, for instance, to Buddhistic influence" (Rawlinson's *India and the Western World* p. 138).

(b) Much more accurate is the knowledge possessed by the Christian Writer Clement of Alexandria, who died about 220 A.D. Clement derived much of his information from his tutor Pantaenus, one of the earliest Christian Missionaries to visit India (Footnote: yet he had predecessors for he found there a Christian Church said to be founded by St. Bartholomew owning a Hebrew text of St. Mathews' Gospel) Clement starts by telling us that the Brahmin sect take no wine and abstain from flesh. The latter was a doctrine which found much favour with the Neoplatonists. He goes on to add that they worship Pan and Herakles probably Brahma the "All God" and Siva and abstain from women. But the most important of his statements are that Brahmans despise death and set no value on life, because they believe in transmigration and Sramana or Buddhists *worship a kind of pyramid beneath which they imagine that the bones of a divinity of some kind lie buried*. This remarkable allusion to the Buddhist *Stupa* is the earliest reference in western literature to a unique feature of Buddhism and must have been derived from some informant intimately acquainted with the doctrines of Gautama. Clement distinguishes clearly between Buddhist and Brahmin—Sarmanae and Brah-

manae. Earlier writers like Magasthenes confuse them Archelaus of Carrha birth (278 A.D.) and St. Jerone 340 A.D. both mention Buddha (Buddus) by name and narrate the tradition of his virgin (Foot note : Terebinthus according to Archelaus called himself the New Buddha and said he was born of a virgin and brought up on a mountain by the angels). The Buddha story became gradually known to the west until by a coincidence hardly to be paralled in literature, it was narrated in the eighth A.D. by John of Damascus as the life of a Christian Saint. Under the guise of Saint Josaphat, Gautama the Bodhisativa found his way with the Christian Church and was included in the Martyrology of Gregory XIII (1582) —(Rawlinson's India and the Western World page 142).

(c) It has also been discovered that the life of Buddha was translated into the language of Persia quite early to our era and worked up into a Christian romance called Barlaam and Joasaph. This ancient Church novel was popular all over Europe throughout the middle ages from Greece to Iceland, while so late as the eighteenth century, a Jesuist bearing the name of Borgia translated it into a *Taga log* of the Philipine islands. The name Jasaph or Josaphat (for it is written both ways) has been proven to be a corruption of the Sanskrit Bodhisaltiva, a title of the youthful Buddha, and the Indian Saint under this disguise was canonized by both Greek and Roman Churches. On the 26th August in the Eastern Communion and on the 27th November in the Western, we have the singular spectacle of Catholic priests commemorating the Hindu thinker as a Christian Saint.

(A. Edmunds on Buddhist texts quoted as Scriptura page 8.)

(d) The above named work was translated into Arabic of which only two copies are traced. A gentleman from Hyderabad (Deccan) has recently rendered it in Urdu and has given it the name of *Buzasaf Balohar* the name which the Arabian translator had given to it.

SHEO NARAIN.

THE RELIGION OF ONE-THIRD OF MANKIND.

INTERVIEW WITH PROF. T. W. RHYS DAVIDS,
L.L.D, PH.D, D.Sc.

(From the Christian Commonwealth of 5-1-16.)

The religious beliefs of one-third of the total population of the earth are now considered to be of sufficient importance to claim the attention of the other two-thirds. In earlier times, when men were prepared to persecute other people for holding different religious beliefs, it was not thought necessary to understand the beliefs of the people who were persecuted: if their religion was different it must be wrong. We have become more tolerant. But our tolerance may be attributed as much to an uneasy feeling that we do not possess a monopoly of the truth as to the growth of the milder virtues which make it impossible for us to kill a man who does not agree with us. We are less inclined to-day to persecute the people whose religion is different from ours, because we feel it is

morally incumbent upon us to understand the religion they hold before we begin to persecute them; and that process usually leads to the conclusion that, if our religion is right, theirs is not necessarily wholly wrong. Intellectual magnanimity of that kind is the beginning of wisdom in the disciples of every religion. But what, in a disciple, is a hardly won virtue, is simply an elementary qualification in a scholar whose task is the exposition and interpretation of the religion of one-third of mankind to the other two-thirds. For such a task other qualifications are, of course, needed as well; but the first essential is this quality of large-mindedness in which a judicial impartiality subsists side by side with a genuine love of the truth for its own sake.

Dr. Rhys Davids is peculiarly well-qualified in this respect for his work as an Orientalist, and as translator, expositor, and interpreter of the Buddhist literature. If there is such a thing as selective evolution in the making of scholars he is the best possible illustration of the process. Born in Colchester on May 12, 1843, a son of the late Rev. T. W. Davids, he began his education at Brighton School, and went later to the University of Breslau. He entered the Ceylon Civil Service at the age of 23, and became a barrister of the Middle Temple eleven years later. It was, he told me, a case brought before him while he was a judge out in Ceylon that

FIRST AWAKENED HIS INTEREST

in the Buddhist literature. The case involved reference to the Buddhist canon law or *Pāli* (meaning the Text), which bear apparently much the same relation to

Buddhism as the New Testament canon—and the patristic extracanonical writings—bear to Christianity. Dr. Rhys Davids knew very little about these Buddhist writings, which were then particularly unknown to the Western world, but he was obliged to study the quotations put forward to show what the Buddhist law was in a case of the kind he had to determine; and when it ended he got one of the men concerned to go to his house every morning to teach him Pali, a language which survives only as a literary instrument in the native colleges or monasteries of Ceylon, Siam, and Burma, and in which the earliest known records of Buddhism are written.

Throughout the succeeding forty years Dr. Rhys Davids has been at work upon the Pali Texts. He is recognised as one of the greatest Orientalists this country has produced. What he has done to make the learning and wisdom of the East accessible to the West may be partly measured by the long list of books he has published, partly by the academic honours he has won, partly by the

SOCIETIES HE HAS FOUNDED

and served. For thirty years he was professor of Pali and Buddhist literature at University College, London; for ten years professor of Comparative Religion at Manchester. He helped to found the British Academy in 1902, of which he is a foundation Fellow; he founded the Pali Text Society, the Oriental Translations Fund, and the Indian Text Series; he is President of the India Society, and was for nearly twenty years Secretary and

Librarian of the Asiatic Society. Western scholarship owes an enormous debt to him only for the establishment of such an institution as the Pali Text Society, which has published more than seventy volumes of Texts and translations: it might stand alone as a monumental lifework.

But Dr. Rhys Davids's extraordinary services to Western scholarship do not end with the founding of learned societies and the bringing of the ancient Buddhist literature to the knowledge of educated people in Europe and America. His work has been even more fundamental: it is he who has taught the teachers. Dr. Estlin Carpenter and Mrs. Rhys Davids are two of his pupils whose work is known outside the learned world; both learned Pali from him, and both have shared with him the labours of translation and editorship. Mrs. Rhys Davids's activities indeed rival those of her husband. I am not competent to say how they have divided their labours, but judging from their respective books Dr. Rhys Davids seems to have dealt mainly with the

TEXTS AND HISTORY OF BUDDHISM

and Mrs. Rhys Davids with the philosophical ideas embodied therein; she specialised in philosophy at college and was special lecturer in that subject at Manchester University. Her little popular exposition of Buddhism in the Home University Library (Williams and Norgate) is characteristically philosophical in its treatment of the Buddhist doctrine, and might be read and complementary to her husband's "Early Buddhism" in the

"Religions, Ancient and Modern," series (Constable); his best-known volume, however, is his earliest, "Buddhism," published as long ago as 1878, now in its 22nd edition and translated into many languages.

* Of my talk with Dr. Rhys Davids at his new home in Chipstead, Surrey, perched high on a windy golf course, I do not find it easy to write, though we began at the very beginning. For one thing, he is not very much like the pictures one forms of a learned Orientalist, and he does not talk like one; his racy, vigorous phrases and humours rather ironical attitude even towards his own studies are delightful characteristics; he is so saturated with the calm, benevolent wisdom of the ancient East that he seems to be a detached and

SOMEWHAT AMUSED SPECTATOR

of our modern follies and fussinesses. Yet he is by no means indifferent to the evils of our time, and if he were not by choice and inclination a scholar, he might be an impatient politician. He betrayed a robust contempt for our silly scrambles after riches and for the "progress", which means only the extension of the modern industrial system and brings the guns and top-hats of the hustling West within reach of the bland and smiling East.

The most important part of his work, Dr. Rhys Davids explained, has been to bring the Pali Texts to the knowledge of the Western world. He showed me one of the manuscripts, a beautiful script written by hand on strips of palm leaf, in shape not unlike a venetian blind,

held together by two strips of ebony inlaid with mother-of-pearl. This particular manuscript came from Siam, and others like it are also treasured up in Ceylon and Burma. They are "sacred books of the East." Their custodians willingly lend them to a scholar like Dr. Rhys Davids, from motives of gratitude to one who has done so much in making the literature known as well as from a desire to spread the truth. When the texts are transliterated, collated, and published comes the task of translation, comment, and exposition; and in the fulness of time some understanding of

WHAT BUDDHISM MEANS

reaches the ordinary educated person for whom, ultimately, every book is written and printed. I suggested that it was rather remarkable so little manifest interest is taken in this matter outside academic circles, most people being unaware of the existence of this rich literary deposit of religious truth, and unconscious of the fact that a religious science had been elaborated in India centuries before the Christian era began. Dr. Rhys Davids said it was not so very remarkable when one knew the conditions.

"Our knowledge of the Buddhist literature," he said, "is not much more than fifty years old. It will take two or three centuries perhaps for its full influence to be felt in Western thought. What Greek culture flowing Westward did in the Middle Ages we may expect to follow the introduction of Eastern thought and learning into Europe; but not in this generation or the next. At the

time of the Renaissance people knew there was such a place as Greece, but it was not until Constantinople had fallen and the Greeks escaping from the Turks had moved Westward, brings with them what remained of Greek culture, that the

REVIVAL OF LEARNING

began. Greek manuscripts came into the hands of Western scholars and aroused enormous interest. Out of that came the Reformation, which was a mixture of Greek and Christian ideals, the thought of Greece mingling with the ideals of Christianity. Two or three centuries elapsed before the full force of that was felt; and so probably it will be with the introduction of Indian thought. The Pali literature is to the East very much what the Christian literature is to Europe. It is coming to have tremendous interest there, because it is their Canon of sacred books, although they have got far away from it, as far as the Spanish Catholics are from the New Testament."

"But is it, after all, markedly different from Christianity?"

"Well, it is both a religion and a philosophy. It is mainly based on psychological science. Salvation means self-mastery. The Buddha rejected all that we call the supernatural. He denied the existence of the soul. He said that

IF YOU MET A GOD

you ought to be good to him, treat him with courtesy and kindness, because, living up there in the glory and luxury

of the heavens, his eyes were blinded to the truth. Salvation is not possible to the gods until they are born as men. Everything in the world is in the realm of law, and the great thing to do so it harmonise ourselves with the law. There is a very high tone of morality in his teaching, and is the only purely optimistic religion in the world. The Buddha said that every individual is born to sorrow as the sparks fly upwards but he meant that every individual is born to sorrow because he is an individual, because the conditions which give rise to pain are precisely the conditions that make an individual; but every individual can conquer sorrow if he likes, not by sermons or outward ritual or observances, but by inward self-mastery. That is salvation. You can get it here and now. It is thus a denial of the pessimistic idea that salvation cannot be reached on earth and must therefore be sought for in rebirth in heaven. All this depends upon the Buddhist philosophy, or, rather, psychology, and not upon the idea of God or the soul, or upon the miraculous power of any Buddha. The India of the Buddhists were very much more advanced in philosophy in the sixth century B. C., than any other country except, perhaps, Greece."

—*The Buddhist Chronicle.*

(*To be continued*).

THE BUDDHA SOCIETY.

A Special General Meeting of the "Buddha Society" was held at the "Nair Buildings" on Thursday the 21st

December 1922 to consider the desirability of moving the "Indian National Congress" to take up the very important question of restoring the Buddha Gaya Temple to the management of the Buddhists. It was unanimously resolved to request the Subjects Committee of the Indian National Congress to take up the question. The following telegram was despatched under the signature of Dr. A. L. Nair, President of the Society :—

"The Special General Meeting of the Buddha Society of Bombay cordially support the endeavours that are being made to restore the Buddha Gaya Temple to the Buddhist management and strongly appeals to the Indian National Congress to use its influence to achieve this noble object. Messrs. K. Natrajan and M. R. Jaykar, members of the Buddha Society, are authorised to bring this matter before the Subjects Committee."

(Sd.) S. H. JHABWALLA,
Secretary.

MAHABODHI SOCIETY.

Equally active is the society called Mahabodhi Society of Calcutta which is widely distributing a pamphlet headed "Rescue Buddhagaya" with a view to enlist sympathy of the public in taking possession of the temple on the spot where Buddha attained his enlightenment and properties attached thereto which are now in possession

of a Hindu Mahant. Maha Bodhi Society objects to the temple remaining under control of a rival sect which can neither have intimate knowledge of nor sympathy for Buddhist religion and its rites of worship. The sect at present in possession says that Lord Buddha was one of avatars of Vishnu and, as such Hindus are perfectly entitled to have control of the temple. The Mahabodhi Society appeals to the Congress to help it in the restoration of the temple. Bihar Congress Committee is understood to have forwarded for the consideration of the All-India Congress Committee the question raised by the Bodhi Society. The All-India Sadhu Mahamandal thinks that it alone is competent to give opinion on the subject if its opinion was sought and urges the Congress being a political organisation not to tackle this question and create dissention among various sections interested in the question.

—*The Servant, Calcutta.*

THE TEMPLE AT BODHGAYA.

THE FOLLOWING LETTER APPEARED IN THE SERVANT,
(Calcutta) OF JANUARY 5, 1923.

A Case for the Buddhists to Control it.

So many writers contribute their effusions on the Bodhgaya Temple without a comprehension of historical facts that I wish to give them the result of my researches which I have made since January 1891 as to why the

Buddhists want the Temple rescued from the unsympathetic control of the Saivite mahant of the Bodhgaya math.

When I visited the Temple on the 22nd of January 1891 it was in an abandoned condition which made me to stay at the spot along with the Buddhist monk who accompanied me. The Burmese resthouse was on inquiry found to be under the control of the P. W. Dept., and, thanks to the late Babu Durga Shankar Bhattacharya, he took me to the Superintendent of the P.W.D., who very kindly handed me the key of two rooms out of the three of the resthouse, and wished me good luck. The Temple was swept by a Dushadeen woman, and the key of the door was in the hands of a Rajput who received the copper coins thrown at the altar by the poor pilgrims who visit Bodhgaya.

In 1876 the late General Cunningham anticipating the destruction of the old Bodhi Tree got two saplings there from and planted them one to the west of the Temple and the other on the north, the latter for the Hindus to offer pindas, the former for the Buddhists.

TRANSFER TO THE KING OF BURMA.

In 1877 the ruins of the Temple and the precincts thereof were transferred by the late Mahant Hemnarayan Gir to the Agents of the late King of Burma, who began repairing the temple when it was found that the Burmese workmen not appreciating the historic relics to be found in the Temple were destroying them, whereupon the Government of India deputed the late Dr. Rajendralal Mitra to report upon the methods adopted by the Burmese

workmen. The antiquarian scholar visited the site and found that the Burmese workmen had no idea of archaeology, and were demolishing ancient landmarks of the historic Temple. He submitted his report which was published by the Government of Bengal under the title of "Buddha Gaya."

The Government of India on the strength of the Report submitted to the King of Burma that it would be in the interest of archaeology if the repairs of the Temple were carried on under expert archaeological supervision. The King agreed, and the repairs of the Temple were entrusted to the Public Works Department., to be carried on under the direction of the late Major General Cunningham. The late Mr. J. D. Beglar was appointed resident executive engineer, who remained at Buddhagaya until March 1884, and left the place after he had completed the repairs of the Great Temple. His letter dated March to the Collector of Gaya is an interesting document, showing that the Temple was not then under the control of the Mahant.

From 1877 to 1884 the Burmese monks were living in the Burmese resthouse erected by the agents of the King of Burma, and when the Government of India began to create political trouble in Upper Burma the Burmese monks left the holy site.

The published correspondence in the Buddhagaya Temple Case Paper Book gives the true history of the great Temple. The Saivite mahant acknowledged that the Temple belonged to "Buddha Bhagavan", and he only wished to protect his zemindari rights.

In the cold weather of 1885 when the late Sir Edwin

Arnold visited Bodhgaya he found that the Temple was completely abandoned which made him to move the Government of India to have the Temple restored to the Buddhists of Ceylon. The Burmese Buddhists who were the most concerned at the time were then engaged in war with the British, and the Government of India did not care to move in the matter.

A STORY OF UTTER NEGLECT.

From 1884 to 1890 the Temple was utterly neglected being no man's property, when in July 1890 Mr. George (now Sir) Grierson, Collector of Gaya, visited Bodhgaya and found that the Temple was again falling into disrepair, and the Temple ground was being encroached upon by the villagers. He made representation to the Government of Bengal that the Temple should not be allowed to fall into decay.

The Temple having been restored by the Governments of Burma and Bengal naturally went out of the control of the Saivite mahant, and as long as the Burmese monks were there they had control of the place. The arrangement was that the Burmese monks will live at the spot, and that a Paribhoga Bhandar built to deposit the precious gifts made to the Bodhi Tree by the King and Queen of Burma, and that daily offerings be made to the Tree by the Burmese monks. The precious gifts presented to the Tree to the value of about Rs. 56000 were temporarily entrusted to the late Mahant. The annexation of the kingdom of Burma by the Government of India prevented the carrying out of the wishes of the good King Mindoon Min, father of the late king Theebaw. The

marble tablets set up on the grounds of Bodhgaya math by the agents of the King of Burma give a true history of the events which took place in 1877.

The letters of the Collector of Gaya to the late Mahant are all published in the Budh Gaya Temple Case, amply proving that the Temple was then no man's property. The orders given to the Mahant by Mr. Grierson clearly show that the Temple was then not under the Mahant's control.

Mr. Grierson finding that there are no Buddhist claimants came to some kind of secret understanding with the late mahant as to how the Temple should be managed in the future. The understanding was that the Temple is Buddhist, and that the Government should have the outer control, and the Mahant as the best person to look after the inner affairs should become the rightful person to receive the offerings made to the Shrine. Buddhist pilgrims come and go, and they were not interested in the conservation of the Temple.

In July 1891, I brought four Bhikkhus from Ceylon and had them placed in charge of the Burmese resthouse with the permission of the Superintendent of the P. W. D. As there were no privy, refectory, kitchen I entered into an agreement with the late mahant to build them, and had acquired four bighas of land to the west of the Burmese rest house on a lease. Leaving the Bhikkhus at Bodhgaya I came down to Calcutta, when I learnt that the Lieut. Governor Sir Charles Elliott was to visit Bodhgaya in October 1891. I informed the Buddhists of Burma, Siam, Japan, Ceylon, China about the proposed visit, and suggested that there should be a conference at Buddhagaya at the

time, and that a deputation of Buddhists should confer with the Lieut. Governor. The Lieut. Governor visited the Temple; the Buddhist delegates from Japan, China Ceylon, Chittagong, Arakan, Burma arrived at Buddhagaya; the Conference was held, and in response to the Deputation the Lt. Governor said that existing arrangements can not be altered, but the Govt. of Bengal would be glad to listen to the complaints of the Buddhists.

The late Mahant Hemnarayan Gir was quite friendly to the Buddhists, and personally he wished me success, and said that the founder of the Math also came to Buddhagaya as a pilgrim. I thanked him for the kind words spoken to me. My desire was to see the holy Temple freed from desecration and neglect, and the stationing of the four Bhikkhus to make the daily offerings was the fulfilment of my desires.

The late mahant until his death was very friendly; but a change came with the coming of the present mahant Krishna Dayal Gir to Bodhgaya after the death of the late mahant. The present Mahant was a disciple of the late mahant; and during the life time he was not allowed to visit Buddhagaya for certain reasons.

ASSAULT ON BUDDHIST BHIKKHUS.

The first provocation came from the Mahant's men, who in February 1893 rushed to the Burmese resthouse in the evening when the Bhikkhus were in meditation, and assaulted them and fled. One was seriously injured and had to be taken to the Gaya hospital for treatment.

On account of the assault, the late Colonel Olcott,

Director of the Maha Bodhi Society advised the Society to have the Bhikkhus removed to Gaya. Heretofore no attempt was made to convert the Image of the Lord Buddha into an idol, but in May 1894 the menials of the Mahant for the first time applied some kind of red paint on the forehead of the statue and had a cloth to cover the body there on.

The Temple is visited by all kinds of people, Christians, Muhammadans, Hindus, Europeans, Tibetans, Burmese, Sinhalese, and we know that if it was a Hindu shrine non-Hindus will not be allowed to enter the sanctuary. To say that the Buddha is an avatar of the Hindus is one thing, and to claim the Temple as a Hindu shrine is another. The Hindu pilgrims who visit Bodhagaya to offer pindas do so at the Bodhi Tree set apart for them, which is to the north of the Temple. The Buddhists never have been intolerant in the long period of 2,500 years. In Ceylon the holy mountain of Samantakuta, known to Europeans as Adam's peak, and to Saivites as "Sivanadipadam", is visited by Hindus, and Muhammadans, and the Buddhist bhikkhus who are guardians of the Shrine receive them kindly and give them every freedom to perform their worship. At Buddhagaya the Saivite mahant offends the feelings of the Buddhists by allowing the low cast menials to desecrate the sanctuary. Buddhagaya is no ordinary shrine, it is to the Buddhists what Mecca is to the Muthammadans, and Jerusalem to the Jews, and the Holy Sepulchre to the Christians. No orthodox Hindus enter the sanctuary of the Buddhagaya Temple, and into an orthodox Hindu sanctuary no Muhammadan or Christian would be allowed admission.

GOAT SLAUGHTER AND OTHER DESECRATION.

The Buddhists do not want to enter into the question of the proprietary rights of the Saivite mahant. What they want is to embellish the holy shrine consecrated by the Lord Buddha, who while in His nirvanic state enjoined on the Bhikkhus and lay followers to visit the site for the spiritual happiness here and hereafter. Buddhagaya is called an achala chaitya, sacred at all times; because all Buddhas of the past and the future gain their Nirvanic Wisdom at the holy spot. The Hindus who are fighting on behalf of the Musulmans for the Khilafat rights, should be at least consistent in their attitude. Is it right that the holiest shrine of the Buddhists, sacred to the 475 millions of people, should be in the hands of an alien who has no faith in the Buddha. The Mahant is a Saivite, a follower of Sankaracharya, while the Buddha is acknowledged as an avatar of Vishnu. The Saivite Mahant gets his men to slaughter goats at Bodhgaya where the Lord Buddha enunciated the principle of ahimsa. Surely a follower of the Lord Buddha would not think it an act of righteousness to have the holy spot desecrated by the blood of goats.

The Hindus who pass resolutions in favour of the Mahant have never visited Bodhgaya and seen the horrid things done there by the menials of the Saivite Mahant day after day. They smoke ganja, and sing and behave in such a way at the sanctuary as to offend the feelings of the Buddhists.

To deprive the 475 millions of Buddhists of their holiest spot is an injustice. Moreover if the Temple was a Hindu Shrine how is it that the Government of Orissa

has control of the place? If it was a purely Hindu shrine how is it that Christians and Muhammadans with their shoes on are allowed to enter the shrine? How is it that the beef-eating Tibetans and Burmese are allowed to offer meat at the altar?

Will the Vaishnavas allow a Saivite Mahant to officiate and own the Vishnupad Temple at Gaya? Will the Saiva Brahmins allow the Vaishnavas to own the Vishvanath Temple at Benares? Will the Temple of Jagannath at Puri be placed in the hands of the Saivites, and allow to sacrifice goats on the Kali puja day?

The Buddhists in India are only a handful, and they can only wait patiently until the sense of justice is awakened in the public mind when they will make over the holiest Buddhist shrine to the rightful owners, who follow the Lord Buddha. Till then India will remain enslaved.

4A, COLLEGE SQUARE,
Calcutta, Jan. 3, 1923.

THE ANAGARIKA DHARMAPALA,
*Genl. Secy., Maha Bodhi Society.

BODHIDHARMA OR THE WISDOM-RELIGION.

IX.

H. P. B. left Ostend in 1887 shortly after the severe illness and "phenomenal" recovery related last month, and took up her residence in London. There she started the magazine *Lucifer*, and the next year saw the completion and publication of her *magnum opus*, *The*

Secret Doctrine, Vols I and II., followed in 1889 by that priceless little volume of mystic and occult instruction *The Voice of the Silence* "Dedicated to the Few", and *The Key to Theosophy* for beginners and enquirers. The Balavatsky Lodge, of which I was one of the earliest members, was founded soon after her arrival, much to Mr. Sinnett's chagrin, as he with his London Lodge wished (like Colonel Olcott) to be paramount. It is from this period that my knowledge of H. P. B. became firsthand and personal.*

I am here, however, concerned only with those events of last few years of H. P. B.'s life which bear upon the main subject of these articles. It will be remembered that I proposed to show that the real Authors and Inspirers of *The Secret Doctrine* were the two Masters to Whom I have so often had occasion to refer.

In the *Path* for April, 1893, Mr. Judge published some very important statements with regard to this Authorship. At the time the S. D. was being written "a certificate signed by the Masters. . . was sent to one who had then a few doubts, and at the same time

*My friend Mrs. Laura Langford—one of the "Two Chelas" who wrote *Man: Fragments of Forgotten History*—has just published in America a volume on H. P. B. to which I have contributed my own reminiscences of our great Teacher. Mrs. Langford's experiences ante-date mine, and are of absorbing interest. The other chela who collaborated with her in *Man* was Mr. Mohini Chatterji, who went to Europe with H. P. B. in 1884, and initiated me into the London Lodge in 1885, as mentioned in my first article.

copies were given from the same source to others, for use in the future, which is now. The first certificate runs thus;—‘I wonder if this note of mine is worthy of occupying a select spot with the documents reproduced. The present is simply to satisfy the Doctor [Gebhard] . . . It is for his own satisfaction the undersigned is happy to assure him that the *Secret Doctrine*, when ready, will be the triple production of (here are the names of one of the Masters and of H. P. B.) and——most humble servant’ (signed by the other). On the back of this was the following, signed by the Master who is mentioned in the above:—

“ ‘If this can be of any use or help to——, though I doubt it, I, the humble undersigned Faquir, certify that the *Secret Doctrine* is dictated to (name of H. P. B.), partly by myself and partly by my brother——.’

“ ‘A year after this, certain doubts having arisen in the minds of individuals, another letter from one of the signers of the foregoing was sent and reads as follows. As the prophecy in it has come true, it is now (1893) the time to publish it. . .

“ ‘The certificate given last year saying that the *Secret Doctrine* would be when finished the triple production of (H. P. B.’s name),——, and myself was and is correct, although some have doubted not only the facts given in it but also the authenticity of the message in which it was contained. Copy this and also keep the copy of the aforesaid certificate. You will find them both of use on the day when you shall, as will happen without your asking, receive from the hands of the very person to whom the certificate was given, the original

for the purpose of allowing you to copy it; and then you can verify the corrections of this presently forwarded copy. And it may then be well to indicate to those wishing to know what portions in the *Secret Doctrine* have been copied by the pen of (H. P. B.'s name) into its pages, though without quotation marks, from my own manuscript and perhaps from——, though the last is more difficult from the rarity of his known writing and greater ignorance of his style. All this and more will be found necessary as time goes on, but for which you are well qualified to wait.' "

Quite aside from any testimony of this kind, which could only be in the nature of "proof" to those who, like myself, believe absolutely in the Masters, and have tried to understand something of Their nature and methods, there is the "proof" afforded by the *Secret Doctrine itself*. As H. P. B. wrote; "Either I have stated the truth. . . about the Masters. . . or I have invented both Them and the Esoteric Philosophy. There are those among the Esotericists of the inner group who say that if I have done the latter, then I must myself be a 'Master' ". And this is, indeed, the universal consensus of opinion about the S. D., formed even after a first reading ; it is only those who have never even looked into it who are to be found among the doubters and detractors of H. P. B. and her great work—the sneering, sceptical, unthinking crowd. The book is a marvel, almost a "miracle", *unless* one believes the explanation given by the Masters Themselves which I have just quoted. Even so, however, the work does not cease to be a marvel. Mr. G. R. S. Mead, the well-

known authority on Gnostic and early Christian origins, who was H. P. B.'s private secretary from 1888 until her death, gives the following striking testimony;—

“One of the greatest proofs to me of H. P. B.'s extraordinary gifts. . . was the way in which she wrote her articles and books. I knew every book she had in her small library, and yet day after day she would produce quantities of MS. abounding in quotations, which were seldom inaccurate.”

The eminent American Freemason, Dr. J. D. Buck, author of *Mystic Masonry* and other works, gives still more remarkable evidence. He says:

“Everyone who has ever read her larger works, even with curious and literary interest, has remarked the almost innumerable references to many books in many languages and written in almost every age. Profound, indeed, would be the knowledge and priceless the opportunity to verify all these references. . . known to have been made apparently from memory, for it is well attested that she had a small number of volumes of any sort within her reach, and for months together never left the house in which she was living. Fortunately I have one of the largest libraries of occult and rare books to be found in America, and as my studies progressed I kept buying books to which she referred in *Isis Unveiled*, in the *Secret Doctrine*, and in her almost numberless fugitive essays, for the purpose of verifying her statements as well as for further research. Through the clues thus afforded by her writings *I was almost unconsciously gathering a mass of testimony in support of the old Wisdom-Religion.*

"Given, now, an individual of fair intelligence, capable of estimating evidence, and loyal at all times to the simple truth, *I could undertake to support the great bulk of H. P. B.'s teaching by outside and overwhelming testimony.* . . .

• "A friend of mine who has probably made more discoveries in the ancient Kabbala than anyone known to modern times, and who had devoted more than twenty years to this special line of work, raised once certain enquiries concerning his own researches, and expressed the doubt that any man then living could or would answer his enquiries. I suggested that he should write to H. P. B. in regard to the matter. . . he did so. The result was nearly forty pages of very closely written MSS., answering every question he had raised, and adding a fund of information that astonished the recipient beyond measure. . . To the present time he declares his conviction that *H. P. B. was the most profound and wonderful woman of this or of any age.* He, a specialist for half a lifetime in an obscure and unknown field, found H. P. B. perfectly familiar with all his work."

Italics are mine. It certainly was not the physical brain of H. P. Blavatsky that knew all this, as she herself incessantly repeated, but her Masters, Who helped and guided her in all she wrote and did. I take these few extracts from the book of Reminiscences and Appreciations written by H. P. B.'s pupils and friends immediately after her death. We come next to the testimony of a high caste Brahmin, a member of the proudest and most exclusive race of men on earth, to whom all Western peoples are *Mlechchhas* (outcastes), but he de-

clares that he "joins his hands like a submissive child before the white Yogini of the West. Why so? Because she is no longer a *Mlechchha* woman; she has passed that stage, and every Hindu—the purest of the pure among the Brahmins—would be proud and delighted to call her Hindu and a mother."

Another testimony of a different order is given by Dr. Archibald Keightley, who knew H. P. B. as well and as intimately as any of her friends and pupils, hardly excepting even the Countess Wachtmeister. The point on which I specially desire to quote his words is a very important one, a point I have always firmly believed in myself. He writes:

"It is next to impossible to convey to one who did not know her the varied sides of her personal character. . . . It is not in any degree possible to comprehend the many phases of a single human character, and especially such a complex one as H. P. B. I am positive from long observation of her actions that there was a purpose in all her acts and words, and that it depended on the observers how much they might profit by the lesson. . . . I convinced myself that H. P. B. used the physical instrument which was called H. P. Blavatsky with distinct, untiring purpose, although the instrument grew so impaired by sickness that it became increasingly difficult to direct it."

This is, indeed, the bare and exact truth, seen and realised by few; determinedly and even fiercely denied and opposed by most; viz.—that "H. P. B.", the *Initiate*, was the real Messenger and Teacher, and that H. P. Blavatsky, his "vehicle", was no medium (as the majority assert), but a specially prepared (cf. Vol. 30;

pp. 245/6) and chosen instrument, always and fully conscious in her own brain. Truly she *was* indeed "the 'mystery' of the Lodge". One more quotation must be given, in the shape of testimony from a scientist, Dr. Carter Blake, one of the secretaries of the British Association in 1863, and for a long time assistant to Sir Richard (then Professor) Owen. Dr. Carter Blake's special field of research was Anthropology and Zoology; he knew H. P. B. very well, and I have often met him at the Headquarters in London. He wrote a short memoir of her for the Countess Wachtmeister's book in which he says:

"On ordinary lines it is strange that an old, sickly woman, not consulting a library, and having no books of her own of consequence, should possess the unusual knowledge that Madame Blavatsky undoubtedly did. Indeed, it is incomprehensible, unless she were of an extraordinary mental capacity, and had spent her whole life in study. On the contrary, from many sources we gain undoubted evidence that Madame Blavatsky's education had not even been carried as far as that of a High School student of the present day.

"But it is a fact that she knew more than I did on my own particular lines of Anthropology, etc. For instance, her information was superior to my own on the subject of the Naulette Jaw. Page 744 in the second volume of *The Secret Doctrine*. [1888 ed.] refers to facts which she could not easily have gathered from any published book.

"On page 754, also of the second vol. *Secret Doctrine*, the sentence beginning "If we turn to the new

world", and speaking of the existence of "pliocene mammalia and occurrence of pliocene raised beaches", I remember in conversation with her in 1888, in Lansdowne Road [London, W., her first Headquarters], at the time she was engaged on *The Secret Doctrine*, how Madame Blavatsky, to my great astonishment, sprung upon me the fact that the raised beaches of Tarija were pliocene. I had always thought them pleistocene—following the line of reasoning of Darwin and Spotswood Wilson.

"The fact that these beaches are pliocene has been proven to me since from the works of Gay, *Istoria Fisica da Chila*, Castlenaw's book on Chile, and other works, though those out of the way books had never then come into my hands, in spite of the fact that I had made a *specialité* of the subjects, and not until Madame Blavatsky put me on the track of the pliocene did I hear of them.

"On page 755, II. *Secret Doctrine*, her mention of the fossil footprints from Carson, Indiana, U. S. A., is again interesting as a proof that she did not obtain her information by thought-reading. When Madame Blavatsky spoke of the footprints to me I did not know of their existence, and Mr. G. W. Bloxam, Assistant Secretary of the Anthropological Institute, afterwards told me that a pamphlet on the subject in their library had never been out.

"Madame Blavatsky certainly had original sources of information (I don't say what) transcending the knowledge of experts on their own lines."

Such testimony as the foregoing is particularly valuable, and touches directly on the real sources of informa-

tion from which the *S. D.* was drawn; adding weight to the validity of the assertion that *the Masters of Wisdom were its real Authors.*

The attitude of Science towards *The Secret Doctrine* has hitherto been to treat it as quite unworthy of serious consideration, although more than one eminent scientist has not scrupled to make use of its teachings without acknowledgment; just as the Royal Society refused the great Indian scientist Sir J. C. Bose recognition for twenty years, while one of his opponents in that august body actually tried to claim one of his discoveries. Even the S. P. R., while professing to investigate comparatively trivial phenomena, absolutely ignored the very real and great phenomenon presented by the *manner* in which H. P. B. wrote her extraordinary works. Why? One can only surmise that it was because they could not explain away such testimony as that of Mr. Mead, Dr. Buck, and all who lived with her and witnessed the daily miracle. They wished to prove her a fraud, and therefore carefully avoided the mass of evidence of a far higher character on the other side; just as they suppressed the evidence of the handwriting expert in H. P. B.'s favour. Yet they have allowed that disgraceful Report to stand as the final and still generally accepted verdict on one of the greatest minds of the last or any other century. They have never made the smallest attempt to re-open the whole question on a larger and fairer basis, including a dispassionate enquiry by competent judges into her works, not only as literary phenomena unique in history, but also regarding the nature of their contents as serious contributions to com-

parative religion, philosophy, and science. But there is worse than this; for to this very day I find in the publications of the S. P. R. advertisements and official recommendations of such vile attacks as that of Solovyoff, who became her bitter enemy because she would not accept him as a Chela and give him teaching he was unfit to receive.

In the field of psychical research alone the latest discoveries all confirm the explanations given by H. P. B. as far back as 1874, when she began her work in America by dealing with Spiritualistic phenomena. The general tendency is now to repudiate, as did H. P. B., the crude and unscientific Spiritualistic theory, and recognise that the will and imagination both of the medium and those present can mould this plastic "organic matter" into any form. But the S. P. R. will never give her the credit for what has taken them and others fifty years more to verify for themselves. Their failure to redress the great wrong done in 1885 to a noble character, and the movement she created for the betterment of mankind, will earn for them the just condemnation of a more impartial and clear-sighted generation.

ALICE LEIGHTON CLEATHER.

(To be continued.)

PRESENTATION OF A BUDDHA IMAGE FROM NEPAL.

Continued from page 436 of No. 11—Vol. XXX.

Nepal, was a highly developed Mahayana country, 1200 years ago and is still so to a good extent as far as

ancient Buddhist Art and literature are concerned. Nepal is well-noted for its Buddhist art and literature and is an epitome of ancient Buddhist India. There are as many Buddhist shrines as there are Buddhist people, Wherever Buddhism spread, there the most important arts and industries flourished. It is no surprise that Nepal with its hallowed associations with India and specially with Buddhâgama, should enjoy the benefits of such useful accompaniments. First and foremost we find Asoka's missionaries and later Buddhist colonists and pilgrims from India brought the sacred literature of Buddhism to Nepal. We come across Mss. written in gold and black inks on palm-leaves and brick-barks, and they give dates as old as 1500 years. It was only 3 centuries ago, most obviously during the reign of Raja Jaya Pretapa Malla of Katmandu that the wormproof, yellow-painted Nepalese paper came to be frequently used. The ancient method of manuscript-writing in gold and other inks, is still flourishing. It was Brian Houghton Hodgson who first introduced ancient works on Buddhist literature about a century ago. From that time the gold mine of Buddhist literature in Nepal came to be exploited by Eastern and Western scholars. Most of the Mss. are now lost to Nepal due to the unconservative policy of the state.

Besides literature, Buddhist Art in Nepal kept up its world-wide reputation. After the destruction of the Buddhist University of Bengal by the wild Moslem invaders, Nepal kept the torch-light burning and became a centre where the Law in its pictorial form was greatly developed and introduced to neighbouring countries like Tibet. Painting, architecture, wood-carving

and sculpture received greatest encouragement at the hands of the skilful and ingenious Nepalese people. In all their productions which evince the high aesthetic temperament of them, they were actuated by their implicit faith—the birth-right of the Newars and their works are the outcome of noble conception imbued with the most important records of their religion. Percy Brown aptly remarks, "To the student of art this collection of shrines and temples, entrusted with carved ornament and metal figures, is a complete museum of the aesthetic handiwork of a golden age when priest and craftsman collaborated in the glorification of their gods. Signs of earnest belief in the national faith are in strong evidence . . . and indications of religion, being an important part of the life of the people are not wanting at any hour of the day." A study of an ancient bronze gilt image, a wooden carving, or torn wall-picture or a shrine with the full record of it as to the nature of the keen religious feeling on which it was prepared, will reveal that the Nepalese were expert workers in fine and applied art and claim to have its own school of art. It was in the plastic arts—in the manufacture of images and vihara requisites in metal that the newar craftsmen excelled. We believe that Tibet, another Mahayana country got its early art from Nepal, later on from China, with the decay of Buddhism in India where from Nepal gained a lion's share of Buddhist Art and literature, Nepal later on turned more towards China and Tibet, so that elements of the art prevalent in the latter countries are traceable to a marked degree in the Nepalese school of art. Nepal today still represents its ancient aesthetic reputation.

Brian Houghton Hodgson writes "it is often requisite to walk heedfully over the classic fields of the valley of Nepal, lest perchance you break your shins against an image of a Buddha." The multiplicity of so many forms of Buddhas, Bodhishttwas and other gods of the Buddhist pantheon is wholly due to the wide propagation of the Mahayana doctrine in Nepal. It is a common thing for a Nepalese Buddhist to have in his house at least a Buddha image, the Nava khandas or Dhammas, the most important nine works on Nepalese Buddhism and other artistic and religious requisites.

Except for some unhygienic and degenerate social practices which have crept into popular Buddhism of Nepal, Nepal possess its best traditions, its best art, its unique literature and we confidently hope that the spirit of a Buddhist renaissance in the world will enable Nepal to once more revive its sunken grandeur and make itself felt as a true, progressive Buddhist nation and defender.

In conclusion, I hope that for the presentation of a gilt Buddha image to be enshrined in the first vihara of India in Bengal after 700 years of its exodus, my late friend and brother Hira Ratna may be reborn in Tushita heaven where Bodhisatta Metteya is, also that he may attain Nirvana during the sâsana of our future Metteya Buddha. With these words, I close my first Address to you in memory of my late friend.

DHARMA ADITYA BOUDHA,

Saddharmoddharaṇa Sangha.

Nepal, 6th March, 2465/1922.

THE DEATH OF PROF. T. W. RHYS DAVIDS.

Thomas William Rhys Davids whose death we have to chronicle at the advanced age of eighty was born in Colchester on May 12th 1843. He was a son of the late Rev. T. W. Davids. His early education was at Brighton School, and later on he studied at the University of Breslau. In 1866 he entered the Ceylon Civil Service which his critical temperament and independent spirit could not long endure. He resigned from the Service and in 1877 he became a Barrister of the Middle Temple. It was Ceylon that first brought him in contact with Buddhism and led him to the study of the Pali language, to which later on he devoted his whole life. In 1882 he became the Professor of Pali and Buddhist literature at University College London and in the same year formed the Pali Text Society. He originated the Oriental Translation Fund in 1895 and the Indian Text series in 1900. From 1895—1902 he was the Secretary and Librarian to the Royal Asiatic Society. He was the author of many publications among which may be mentioned Buddhism, Buddhist Birth Stories, Ancient coins and Measures of Ceylon, Buddhist Suttas, Questions of King Milinda, Hibbert Lectures, American Lectures, Vinaya Texts translated conjointly with Prof. Oldenberg, Digha Nikaya, Sumangala Vilasini, Dialogues of the Buddha, Buddhist India and Early Buddhism. He was a Ph. D., L.L.D. and D.Sc., and was a Foundation Fellow of the British Academy and till he retired was the Professor of Comparative Religion at Manchester.

He married in 1894 Miss Fobey daughter of Revd.

John Fobey D.D. During the last few years he had been in poor health and though with indomitable spirit he worked right up to the end at his *magnum opus* the new Pali Dictionary with his loving helpmate. In 1918 Dr. and Mrs. Rhys Davids lost their only son, a young man of brilliant attainments and of the greatest promise.

Professor Rhys Davids stands pre-eminent in bold relief among Oriental Scholars and to us in Ceylon he appeared as a venerated leader to inspire the younger generations of Sinhalese Buddhists—In Europe his books brought the first unbiassed critical exposition of Buddhism, and prepared the way to a right understanding of Buddhism. He has lived to see the crowning of his great labour of love the Pali Text Society and the fulfilment of his desire the publication of the great Pali Dictionary. Though death has removed a personality that for over 50 years exercised the greatest influence in Pali Scholarship, his last hours must have been gladdened in that he had seen the fulfilment and realization of his life's endeavour.

We extend to Mrs. Rhys Davids and the Misses Rhys Davids our heartfelt condolence and express our sorrow for the loss that is ours as well.—“*Anicca Vata sanchara.*”

—THE BUDDHIST.

FINANCIAL.

MAHA-BODHI JOURNAL.

Receipts and Expenses during the year 1922.

RECEIPTS.	Rs.	A.	P.	EXPENSES.	Rs.	A.	P.
Subscriptions received including arrears and advance for 1923 ...	1,381	1	6	Printing the Journal			
Advertisements ...	27	0	0	Paid to the Press ...	1,022	0	0
				Stamps, Post-cards			
Total ...	1,408	1	6	Writing paper etc. ...	213	13	2
Less receipts ...	415	11	9	Paper for printing for 1922 and 1923 ...	573	0	0
				Miscellaneous ...	14	15	6
Total ...	1,823	13	3	Total ...	1,823	13	3

MRS. FOSTER MISSIONARY FUND.

Statement of Expenses for the month of November, 1922.

NOVEMBER.	Rs.	A.	P.
Rev. Saranankara a/c for trainfare to Bolpur and Ceylon ...	68	2	0
Rev. Sugatakanti a/c for November ...	5	2	0
Mrs. Tilakaratna for her orphan boy ...	10	2	0
School fees for 3 students ...	18	0	0
Books for Do. ...	19	4	9
Clothes for Do. ...	26	12	6
Telegram to Mrs. Foster ...	19	0	0
Clerk's salary ...	5	0	0
Conveyance ...	0	3	6
Food for 1 priest and 3 students ...	65	1	9
Miscellaneous ...	8	6	6
TOTAL ...	245	3	0

SRI DHARMARAJIKA VIHARA.

Statements of Receipts and Expenses for the month of November, 1922.

RECEIPTS.	Rs.	A.	P.	EXPENSES.	Rs.	A.	P.
Charity Box collection ...	6	0	6	Avasa a/c food for priest, boy and petty expenses ...	26	9	6
Ceylon Pilgrims ...	13	8	0	Conveyances ...	34	10	9
				Electric bill for October ...	16	13	6
				Servants' wages ...	9	12	0
				Methor's wages ...	3	0	3
				Durwan's wages ...	7	8	0
				Flowers ...	3	0	0
				Cook's wages ...	3	0	0
				Locks, duster etc. for Avasa ...	2	4	6
				Miscellaneous expenses ...	5	1	0
TOTAL ...	19	8	6	TOTAL ...	111	11	3

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhokkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

Vol. XXXI

MARCH

B. E. 2466
A. C. 1923.

No. 3

LOVE

Love with unending zest—let naught restrain
Thy throbbing, yearning heart, thy raptured brain,
Nor limit shall thee hem, nor bound contain,
Love.

Wide be the circle of thy burning soul,
That casts its lengthening reach from pole to pole,
Nor satiate is till it enfolds the whole,
Love.

Love to the heights beyond, unfettered, free,
There still unquenched thine inner flame shall be,
For Love's eternal joys shall ravish thee,
Love.

H. W. B. MORENO.

THE RELIGION OF ONE-THIRD OF MANKIND.

INTERVIEW WITH PROF. T. W. RHYS DAVIDS

L.L.D., P.H.D., D.Sc.

(Continued from page 47 of the last number).

"Do you mean when you say that Buddhism

DENIES THE EXISTENCE OF THE SOUL

that there is no continuing self which remains unchanged in the midst of change?

"That question goes to the root of the Buddhist psychology. It is not perhaps surprising that this doctrine should be challenged. When the Buddha, after His emancipation, went back to His former companions to tell them of the experience He had passed through, it is said that only one of the five to whom He delivered His first discourse accepted His teaching at once. He had to persuade them first to give up their belief in penance, and then to accept the doctrine of the no-soul. When he had done this, the record states, 'there were six Arahats in the world,' for the five ceased to be disciples, having become emancipated like the Buddha Himself. The characteristic doctrine of Buddhism is the

DOCTRINE OF IMPERMANENCE

There is no Being, but only a becoming. Individuality is not stable, but is constantly changing from moment to moment and passing away. Individuality involves separation, and that means limitation, ignorance, and pain. Much is said in the books about 'intoxicants,' which are hindrances on the road to self-mastery, and among these are reckoned the lust of the flesh, the craving for a future life, and the craving for annihilation! Salvation means emancipation from these cravings

which are the source of all pain. It does not mean that Buddhism teaches that existence is misery and that all desire must be suppressed: it means rather the recognition of the impermanence of all things and the cultivation of right desires and love without measure to all beings; to see everything as ceaselessly flowing away and as a ceaseless becoming. The denial of something central and unchanging in the midst of (otherwise) universal change is cardinal in the Buddhist doctrine."

Of this and much else that Dr. Rhys Davids told me I have no space to write further. These matters are dealt with fully in his books. In reply to questions about the

EFFECTS OF WESTERN WAYS

upon the East, and of the possible influence of the East upon the West, he had some interesting judgments to deliver. The process of Westernising Asia he said is a very superficial one. We can give them top hats and guns and electric-lamps and other evidences of Western culture and righteousness; but this is a passing phase. It is very likely (he said) that we shall have passed through this stage of economic development ourselves before it has wrought much harm in the East. But as an historian and scholar dealing with ideas which have persisted through nearly three thousand years, Dr. Rhys Davids, is habituated to long views. He declared himself quite convinced that the moral tone of the Western people would be greatly raised as they become influenced, in their thought and conduct, by the calm wisdom and profoundly ethical teaching which comes to us from India. The three great systems of thought and

ways of looking at life—the Western, the Chinese, and the Indian—are beginning to mingle their streams and are working change even in the East, not merely in superficial things, like electric-lights and tram-cars, which are but of yesterday, but in deeper matters also; the idea of the unchanging East (he said) is pure nonsense.

—THE BUDDHIST CHRONICLE.

BODHIDHARMA OR THE WISDOM-RELIGION.

X.

Coming now to *The Secret Doctrine* itself, I shall assume throughout that my readers will bear in mind that H. P. B. was mainly the scribe, the two Masters previously referred to being the real authors. The introduction contains several very important explanations which the premature publication of Mr. A. P. Sinnett's *Esoteric Buddhism* had rendered necessary. I am sorry to have to state here my conviction that, wishing to be first in the field and thus get all the credit and the kudos in Europe, knowing also that the S. D. was in course of preparation, Mr. Sinnett rushed his book into print without even consulting H. P. B. or telling her a word about his intention! Naturally, therefore, when she was compelled to state certain facts, he bitterly resented it. She says:—"In justice to myself, I must add that *Esoteric Buddhism* was presented to me as a completed volume, and that I was entirely unaware of the manner in which the author intended to spell the word '*Budh-ism*'. This has to be laid directly at the door of those who, having been the first to bring the

subject under public notice [Colonel Olcott, Messrs. Hume and Sinnett, etc.], neglected to point out the difference between 'Buddhism'—the religious system of ethics preached by the Lord Gautama, and named after his title of Buddha, 'the Enlightened'—and Buddha, 'Wisdom', or knowledge (*Vidya*), the faculty of cognising, from the Sanskrit root 'Budh', to *know*. . . . This explanation is absolutely necessary at the beginning of a work like this one. The 'Wisdom Religion' is the inheritance of all the nations the world over, though the statement was made in Esoteric Buddhism (*Preface* to the original Edition) that 'two years ago [*i.e.* 1883], neither I [*i.e.* A. P. Sinnett] nor any other European living, knew the alphabet of the science, here for the first time put into a scientific shape."

This further proof of Mr. Sinnett's egotism, and, it must be added, want of straightforwardness, is not surprising when we remember the incidents already related in connection with the Simla Eclectic. H. P. B. continues:—"This error must have crept in through inadvertence [!] For the present writer knew all that which is 'divelged' in *Esoteric Buddhism*—and much more—*many years* before it became her duty (in 1880) to impart a small portion of the *Secret Doctrine* to two European gentlemen, one of whom was the author of *Esoteric Buddhism*; and surely the present writer has the undoubted, though to her, rather equivocal, privilege of being a European, by birth and education.* Moreover,

* Yet Mr. Sinnett would have the whole world believe that he owed *nothing* to H. P. B. He has always posed as being in *direct* communication with one of the Masters right

a considerable part of the philosophy expounded by Mr. Sinnett was taught in America, even before *Isis Unveiled* was published, to two Europeans and to my colleague, Colonel H. S. Olcott. It is above everything important to keep in mind that no theosophical book acquires the least additional value from pretended authority. . . . " which applies particularly to Mr. Sinnett's attitude.

This "Introductory" to the two volumes of the S. D. (the third, issued by Mrs. Besant in 1897, being of very doubtful authenticity, as I have demonstrated in my pamphlet entitled *H. P. Blavatsky: A Great Betrayal*) is of the greatest value in clearly demonstrating the purpose with which the work was undertaken and given to the world. Not only were "a few fundamental truths from the Secret Doctrine of the Archaic Ages. . . . permitted to see the light, after long millenniums of the most profound silence and secrecy":—"Think you that we have broken the silence of centuries for a handful of dreamers only?"), but the common basis of both Buddhism and Hinduism in that doctrine is declared, and proven in the course of the work. It will therefore, be useful at this point to quote some salient passages from the "Introductory", particularly those relating to the Lord Buddha Himself and His specific mission.

up to the day of his death in the autumn of 1921. How inaccurate and misleading was this pose—not to say down right dishonest—I have shown elsewhere (see Mrs. Laura Langford's new book on H. P. B.). His supposed "direct" communication was invariably through mediums and clairvoyants, and I have had direct testimony as to this from more than one source.

The Esoteric philosophy is alone calculated to withstand, in this age of crass and illogical materialism, the repeated attacks on all and everything man holds most dear and sacred in his inner spiritual life. . . . Esoteric philosophy reconciles all religions, strips every one of its outward, human garments, and shows the root of each to be identical with that of every other great religion. It proves the necessity of an absolute Divine Principle in nature. It denies Deity no more than it does the Sun. Esoteric philosophy has never rejected God in Nature, nor Deity as the absolute and abstract *Ens*. . . . Furthermore, the records we mean to place before the reader embrace the esoteric tenets of the whole world since the beginning of our humanity, and Buddhistic occultism occupies therein only its legitimate place, and no more. Indeed, the secret portions of the "Dan" or "Jan-na" ("Dhyan") of Gautama's metaphysics—grand as they appear to one unacquainted with the tenets of the Wisdom Religion of antiquity—are but a very small portion of the whole. The Hindu Reformer limited his public teachings to the purely moral and physiological aspect of the Wisdom-Religion, to Ethics and Man alone. Things "unseen and incorporeal," the mystery of Being outside our terrestrial sphere, the great Teacher left entirely untouched in his public lectures, reserving the hidden Truths for a select circle of his Arhats. . . . Time and human imagination made short work of the purity and philosophy of these teachings, once that they were transplanted from the secret and sacred circle of the Arhats. . . . How the pristine purity of these grand revelations was dealt with may be seen in studying some of the so-called "esoteric" Buddhist schools of antiquity in their modern garb, not only in China and other Buddhist countries in general, but even in not a few schools in Tibet, left to the care of uninitiated Lamas and Mongolian innovators.

Thus the reader is asked to bear in mind the very important difference between *orthodox* Buddhism—i.e., the public teachings of Gautama the Buddha, and his esoteric *Buddhism*. His *Secret Doctrine*, however, differed in no wise from that of the

initiated Brahmins of his day [Italics mine.—A. L. C.] The Buddha was a child of the Aryan soil, a born Hindu, a Kshatrya and a disciple of the "twice-born" (that initiated Brahmins) or Dwijas. His teachings, therefore, could not be different from their doctrines, for the whole Buddhist reform merely consisted in giving out a portion of that which had been kept secret from every man outside of the "enchanted" circle of Temple-Initiates and ascetics. Unable to teach *all* that had been imparted to him—owing to his pledges—though he taught a philosophy built upon the ground-work of the true esoteric knowledge, the Buddha gave to the world only its *outward* material body and kept its *soul* for his Elect Many Chinese scholars among Orientalists have heard of the "Soul-Doctrine." None seem to have understood its real meaning and importance.*)

That doctrine was preserved secretly—too secretly, perhaps—within the sanctuary. The mystery that shrouded its chief dogma and aspirations—Nirvana—has so tried and irritated the curiosity of those scholars who have studied it, that, unable to solve it logically and satisfactorily by untying the Gordian knot, they cut it through, by declaring that Nirvana meant *absolute annihilation*. . . . The world of to-day, in its mad career towards the unknown—which it is too ready to confound with the unknowable, whenever the problem eludes the grasp of the physicist— has now become a vast arena—a true valley of discord and of eternal strife—a necropolis, wherein lie buried the highest and the most holy aspirations of our Spirit-Soul. That soul becomes with every new generation more paralysed and atrophied The Book of Dzyan (or "Dzan") is utterly unknown to our Philologists, or at any rate was never heard of by them under its present name. . . . The body of the doctrines given is found scattered throughout hundreds and thousands of Sanskrit MSS., some already translated—disfigured in their

*In *The Voice of the Silence*, already mentioned, H. P. B. gives more than a hint as to the "real meaning and importance" of this "Soul-Doctrine."

interpretations, as usual—others still awaiting their turn. . . . A few new facts (*New* to the profane Orientalist, only) and passages quoted from the Commentaries will be found difficult to trace. Several of the teachings, also, have hitherto been transmitted orally; yet even these are in every instance hinted at in the almost countless volumes of Brahminical, Chinese and Tibetan temple literature.

However it may. . . one fact is certain. The members of several esoteric schools—the seat of which is beyond the Himalayas, and whose ramifications may be found in China, Japan, India, Tibet, and even in Syria, besides South America—claim to have in their possession the *sum total* of sacred and philosophical works in MSS, and type; all the works, in fact, that have ever been written, in whatever language or characters, since the art of writing began. . . . It has been claimed in all ages that ever since the destruction of the Alexandrian Library (see *Isis Unveiled*, Vol. ii. p. 27), every work of a character that might have led the profane to the ultimate discovery and comprehension of some of the mysteries of the Secret Science, was, owing to the combined efforts of the members of the Brotherhoods, diligently searched for. . . .

It is maintained, furthermore, that every sacred book of that kind, whose text was not sufficiently veiled in symbolism, or which had any direct references to the ancient mysteries, after having been carefully copied in cryptographic characters, such as to defy the art of the best and cleverest palaeographer, was also destroyed to the last copy*.

* Elsewhere H. P. B. gives the reason for what may appear, particularly to the Western world, such an extraordinary proceeding. She says:—" . . . no-one, not even the greatest living adept, would be permitted to, or could—even if—he would—give out promiscuously, to a mocking, unbelieving world, that which has been so effectually concealed from it for long aeons and ages." Yet, although "a few fundamental truths from the Secret Doctrine" are now being given in these

H. P. B. then goes on to point out that the collective researches of the Orientalists have led them to the conclusion that an immense number of MSS "*known to have existed, are now to be found no more. They have disappeared without leaving the slightest trace behind them.*" Moreover, most of these vanished works "*contained the true keys to works still extant, and entirely incomprehensible . . . without those additional volumes of commentaries and explanations.*"

Turning now to the oldest Aryan literature, the Rig-Veda, the student will find . . . that, although the Rig-Veda contains only "about 10,580 verses, or 1,028 hymns, in spite of the Brahmanas and the mass of glosses and commentaries, it is not understood correctly to this day. Why is this, so? Evidently because the Brahmanas. . . themselves require a key, which the Orientalists have failed to secure.

What do scholars say of Buddhist literature? Have they got it in its completeness? Assuredly not. Notwithstanding the 325 volumes of the Kanjur and the Tanjur of the Northern Buddhists. . . nothing in truth, is known of Lamaism. Yet, the sacred canon of the Southern Church is said to contain . . . five or six times the amount of the matter contained in the Bible . . . Moreover, "according to a tradition preserved by the Buddhist schools, both of the South and of the North, the sacred Buddhist Canon comprises originally 80,000 or 84,000 tracts, but most of them were lost,—so that there remained but 6,000 (Professor Max Müller) . . . "Lost", as usual, for Europeans. But who can be quite sure that they are likewise lost for Buddhist and Brahmins?

It is well ascertained that Buddhist Arhats began their

volumes, "that which must remain unsaid could not be contained in a hundred such volumes, nor could it be imparted to the present generation of Sadducees. . . ."

religious exodus, for the purpose of propagating the new faith beyond Kashmir and the Himalayas, as early as the year 300 before our era (Lassen and General Cunningham), and reached China in the year 61 A.D. (Rev. T. Edkins) ,when Kashyapa, at the invitation of the Emperor Ming-Ti, went there to acquaint the 'Son of Heaven' with the tenets of Buddhism. . .

Learned writers . . . have insisted for the last century or so that there must have been "fragments of a primeval revelation, granted to the ancestors of the whole race of mankind." . . . This is what all the Eastern Initiates and Pundits have been proclaiming to the world from time to time. While a prominent Cingalese priest assured the writer that it was well known that the most important Buddhist tracts belonging to the sacred canon were stored away in *countries and places inaccessible to the European Pundits*, the late Swami-Dayanand Sarasvati, the greatest Sanskritist of his day in India, assured some members of the Theosophical Society of the same fact with regard to ancient Brahmanical works. . .

"The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world. Proofs of its diffusion, authentic records of its history, a complete chain of documents, showing its character and presence in every land, together with the teaching of all its great adepts, exist to this day in the secret crypts of libraries belonging to the Occult Fraternity . . . The Occultists assert that all these exist, safe from Western spoliating hands, to re-appear in some more enlightened age [the] policy [of the Initiates] was not dictated by selfishness, or any desire to monopolise the life-giving sacred lore. There were portions of the Secret Science that for incalculable ages had to remain concealed from the profane gaze. But this was because to impart to the unprepared multitude secrets of such tremendous importance, was equivalent to giving a child a lighted candle in a powder magazine.

That the West is "unprepared" to be trusted with the "secrets" which would impart dangerous knowledge

and powers, is amply demonstrated by the appalling nature of the uses to which scientific discoveries are liable to be put by a generation which divorces "science" from morality and ethics, and which knows no law but the gratification of its own desires and ambitions. Further on H. P. B. speaks of "Westerns" being protected by their very blindness and ignorant materialistic disbelief in the occult", adding that "a clue which would have been very real in the early centuries of the Christian era [could not be given] to people fully convinced of the reality of occultism, [but] entering a cycle of degradation, which made them ripe for abuse of occult powers and sorcery of the worst description."

ALICE LEIGHTON CLEATHER.

(To be continued).

BUDDHISM IN CEYLON.

Since the beginning of the sixteenth century of the Christian era Buddhism (the Buddha sāsaṇa) had to meet with manifold obstacles, first from the outlaws and the pirates of Portugal, who for nearly 160 years made havoc of the Buddhist civilization in the destruction of ancient buildings, temples, and flourishing villages all along the coast of Ceylon. The historical work "Portuguese in Ceylon" by Paul Peris, C.C.S., gives a true description of the terrible atrocities committed by the Portuguese demons to destroy the religion of the people and to establish the Portuguese form of Christianity.

Another serious catastrophe occurred which gave the deathblow to the continuity of the Sasana established by the Great Arhat Mahinda 236 years after the Parinirvāna of the Lord Buddha. The Sāsana parampāra was destroyed by order of the parricide king Rājasinha, after he had embraced the Saiva religion.

In 1505 A. C. the Portuguese came to the island, and until they were expelled by the Sinhalese with the help of the Dutch in May 1658, the national religion of the people was in danger. The Dutch who came first to trade having found that the Portuguese had gone, began to persecute the people in order to establish their political power. From 1658 to 1796 the Dutch were a thorn in the flesh of the Sinhalese people, harrassing them at every opportunity to establish their Presbyterian Christianity. Internal troubles, economic disturbances and the hostility of the Dutch prevented the country from making any kind of enlightened progress. In 1796 the British came and promised help to have the Dutch expelled from the island, and the Sinhalese king gladly formed an alliance with the British. Political chicanery was employed by the British traders who established themselves in the places vacated by the Dutch. Without the help of the Sinhalese the British would never have been able to occupy the Dutch settlements. The Treaty of Amiens was employed to hoodwink the European powers by the British politicians, whereby the British managed to get hold of the socalled Dutch settlements in the island. The European statesmen had no idea of the existing political conditions in the island, and it was easy work for the astute British statesmen to get what they needed at the

Conference. The Sinhalese were utterly ignored by the Treaty which was all in favour of the British. The rights of the people of the island kingdom were not taken into account, and the ancient kingdom of Lanka established on Aryan principles of righteous justice 500 years B. C. became without firing a shot the property of the bucanneering traders of England. The Sinhalese found that they had an astute foe to deal with, and the British Governor of the Settlement intrigued with the Sinhalese ministers to destroy the sovereignty of the Sinhalese king. We quote the following :

“Between 1795 and 1801 the island of Ceylon, so far as its coastal regions were concerned, was occupied by Great Britain as a war prize taken from Holland, a country then in the possession of France. The British had been partly assisted in these operations by the forces of the king of Kandy, the representative of the extremely ancient Sinhalese dynasty. This monarch however, died in 1800 without leaving direct issue.

“Interior Ceylon was, like so many Oriental countries, really governed by a powerful Minister, the *adigar*. The British governor of the coast districts interfered in the matter of succession with a view to securing substantial advantages for his own Government. An expedition to Kandy was undertaken, and a small garrison left at that capital—200 British troops and 500 Malays, under the command of Major Davie. But in those days the climate of the forest regions of Ceylon was extremely unhealthy to Europeans, and the bulk of

Major Davie's English soldiers were incapacitated by sickness. Then they were attacked by overwhelming numbers of Singalese, and at last obliged to capitulate and retreat. The terms of the capitulation were not observed by the cruel king of Kandy, who gave orders to massacre the entire party on the banks of the Mahaveliganga, three miles from Kandy.

"Scarcely a single member of the force survived except Major Davie, who was taken back to Kandy, where he dragged a miserable existence for another seven years. This massacre of the Mahaveliganga was not avenged by the governor, whose policy in connection with Major Davie's abandonment had been most reprehensible. Consequently, the king of Kandy, encouraged by this absence of reprisals, sent armies to attack the coast possessions of the British. His forces were repulsed, and a truce was arranged which lasted for several years. Harmsworth History of the World." p. 5503.

Not only that the Buddhist Sinhalese have lost their political independence, but also their national customs based on religion. The Portuguese forced the people of the maritime provinces to accept the Catholic faith, and made them to renounce their Aryan names and adopt the outlandish Portuguese names. In the Dutch period it was the custom to adopt the Reformed Christianity of Holland as well as Dutch names. Happily during the Portuguese and Dutch period only the coast provinces went under foreign rule; but under the British the whole

country is open to the Catholic and Protestant missionaries who hail from Italy, France, Belgium, Canada, England, Wales, Scotland and from the United States of America. There are the Church of England missionaries, the C. M. S. missionaries, the Wesleyan, the Baptist, the Presbyterian, the American mission, the Salvation Army, the Seventh Day Adventists, each mission trying to win converts to their sectarian Christianity. The French, Italian, Belgian fathers of the Catholic church are scattered all over the island trying to win the children to their church. The whole of Christendom backed by the capitalists of each country, with a powerful Government supporting them are determined to change the national faith of the Aryan Sinhalese people. The Bhikkhus are divided into Nikāyas, not on doctrinal differences as it was the custom in the ancient days, but on social principles. The strength of Buddhism is in its democratic brotherhood, and during the time of the Sinhalese kings every one was admitted to the holy order, provided he had the mental and physical qualifications. But now the mental and physical qualifications are practically unrecognized, it is the caste qualification that is recognized in the different Nikāyas. The Tamil princes who ruled in Ceylon during the eighteenth century A. C. had the guidance of Tamil ministers, and they were not very devout in their faith to the Aryan religion of the Lord Buddha.

The paramartha doctrine of the Lord Buddha is practically unknown to the mass of the people. Only a very few Bhikkhus really care to study the higher Buddhism, known as the *uttarimanussa dhamma*, to

understand which it is necessary to practise Samādhi and Dhyana. No Bhikkhu cares today to strive to attain the fruits of the four holy paths of Sotāpatti, Sakadāgāmi, Anāgāmi and Arahāt. The tradition is that the period of Arhatship is lost. But there are the remaining three paths of Sotāpatti, Sakadāgāmi and Anāgāmi which are attainable today by the Bhikkhus, Upāsakas and Upāsikas.

Association plays a great part in the development of Buddhist spirituality. The four requisites of the Sotāpatti candidate are association with the saintly Bhikkhus, study of the Pali Dhamma, analytical reflection, and observance of the five precepts. Instead of the saintly association the Buddhist child is compelled to associate with the padre who is a violator of the five precepts. He destroys life, lives a dishonest life of hypocrisy for the sake of his belly, tells the most astounding untruths condemned by the discoveries of modern science, and are confirmed alcoholists. The fat bellied padres of the Catholic church live indolent lives on the fat of the land, the Protestant missionaries live comfortably like the government officials, with their wives and children, making no self-sacrifice, which is the fundamental observance emphasised by the Lord Buddha. The Buddhist child is entrusted to the sensualistic, beefeating European padre, who for his own gain destroys the faith of the child in his ancestral faith. Politically the Government helps the missionary to destroy the national faith. The largest revenue that the Government receives is from the sale of alcoholic poisons to the unsophisticated people in the villages. Every kind of industry is taboo, the people have to depend for their food and cloth on the foreign

markets. Higher, scientific education is also taboo. A systematic treacherous education is being given to the youth of Ceylon by the missionaries of both the Catholic and Protestant churches. The poor Sinhalese Buddhists have no friendly nation that can help them. In language they are cut off from the people of India, Burma, Siam and Japan. In social manners they are more like the christianized coloured folk of Trinidad, Barbadoes, and America. The anglicized youth has an English name, he wears British clothes and the top hat, and he eats food like the European, and talks English at home. The Bhikkhus are indolent, inefficient, unenterprising, and utterly indifferent to the best interests of the Buddha sāsaṇa.

✓ SOME EXCAVATIONS AND DISCOVERIES.

*A paper read by Pandit Sheo Narain at Martin Historical Society
(Islamia College, Lahore).*

MR. CHAIRMAN AND GENTLEMEN,

Last Summer when the Secretary of the Martin Historical Society asked me to deliver a lecture here, I hesitated for a while as I had been labouring under the impression that the scope of the society was confined to subjects of Islamic history but on his assurance that I could select any subject of a general nature I promised him a paper, a promise which I am going faithfully to fulfil this evening. The subject I have chosen is of antiquarian interest namely a brief account of some recent excavations and discoveries. My object is to awaken interest in the fresh materials that are coming to light which will furnish the data for the preparation of a revised history of India.

You must have read in the newspapers of a mass of important discoveries which the Archeological Department in British India and in the States of Hyderabad, Kashmir and Bhopal have made. The reports of the Department give elaborate accounts of them. It requires enormous time to give, even in outline, a modest description of them. I have selected a few of them for this evening's discourse. The information relating to them is scattered here and there, and the only merit this paper can claim is a presentation, in brief, of some account of a few of them.

Gentlemen, accompany me through the ruins that I am going to take you through ; to me it is a pilgrimage, to some of you probably a wearisome journey. If you are true students of history, you ought to have the patience to keep company with me. I assure you the journey will repay itself. It is beyond the scope of this paper to trace the destroyers or the causes of the destruction of some of the wonderful works of art in which religious thought of the age had found expression. I may however remark that we have happily outlived the age of vandalism in India though it has not totally disappeared in the rest of the world. There will not be, in the audience, one person who will not be sorry for the acts of vandalism in the past.

Our itinerary will be. We shall go straight to Pataliputra the capital of the Mauryan Empire now known as Patna, we shall then go to the Nepal Terai where Buddha was born, return to Sarnath where Buddha preached his first sermon, go then to Muthra the extremity of the Bactrian Empire, thence to Sanchi in Bhopal whose enlightened ruler is taking very keen interest in the well known Tope there-thence to Besangar in Gwalior State, thence to Maski in Nizam's dominions and thence go down to further South and see the statue of Todar Mal, Akbar's financier. After this we shall come back to our dear province and start again for hoary Takhat Shilla, or Taxilla near Sarai Kala railway station, thence to pay a visit to Peshawar

and the museum there, also pay a flying visit to Sarai Bahlol and Takht-i-kahi in the Mardan Tahsil of the Usafsai tract, then come back to our home having picked up information worthy of the store house of a historian. While returning we will look at a gold coin of Croesus (Qarun) from the sands on the bank of Indus as an auspicious find. In cooler moments we shall endeavour to find out the psychology of what has happened in the past remembering that "The events of history" as the authors of Times Historians history say "are neither effects of capricious chance nor phases of necessary evolution but moral consequences of a great law of equilibrium and expiation which is the nemesis of history" (Vol. II pp. 201, 202).

After these preliminary remarks let us equip ourselves with some acquaintance with some ancient Indian characters which we will meet in our journey.

ANCIENT CHARACTERS.

"When the monuments of India first attracted the attention of archeologists, not a single syllable of the ancient inscriptions or coin legends could be read. All knowledge of the ancient alphabets had long centuries ago passed into oblivion. These alphabets which can now be read with ease and certainty are two in number, both of them are non Indian (Semitic Origin). They are called by scholars at the present time Brahmi and Khorashti the names which they seem to bear in on account of youthful Buddha's education given in a Sanskrit work called Lalita-Vistara.

Brahmi which is usually, though not invariably, written from left to right has been shown to be the parent of all the modern Alphabets of India, numerous and widely different as these are now. It is probably derived from the type of Phoenician writing represented by the inscription on Moabite stone (890 B.C.) and it is supposed to have been brought into India through Mesopotamia by merchants. Ultimately there-

fore Brahmi and all the modern Indian Alphabets appear to have much the same origin as our own. Since all the alphabets of Europe also are to be traced back to the Phoenician through the Greek. Khoroshti, which is particularly the alphabet of N. W. India (Afghanistan and the Punjab) is a variety of armaic script which prevailed generally throughout Western Asia in the fifth century B. C. Originally no doubt it came from the same source as Brahmi. Like most semitic alphabets, probably including Brahmi in its earliest form, it is written from right to left. It disappeared from India in the 3rd century but it remained in use for some time longer in the western region of Chinese Turkishtan, which had formed a part of the Indian Empire of Kanishka in the first century A. D.

The clue to the decipherment of both these alphabets was obtained from bilingual coins struck by the Greek princes who ruled over portions of Afghanistan and the Punjab from 200 B. C. to 25 B. C. These coins regularly bear on the obverse, a Greek inscription giving the name and titles of king and on the reverse a translation of this inscription in an Indian dialect and in Indian characters. As a first step in the process of decipherment, the names of the kings in their Indian guise were identified with the Greek. In this way a clue to the alphabet was obtained ; and this clue soon led to the explanation of the Indian titles on the coins with their Greek equivalents ; but it was only after many years of patient effort that the knowledge thus gained from the coin legends was applied with complete success to the decipherment and translation of the long inscriptions, which are found in many parts of India engraved on stone or copper plates." (Rapson 17—19) Armaic includes a group of Semitic languages, Syric, Biblical and Palestinian, Samaritan which spread in Euphrates valley and Palestine. The oldest records in Armaic were found in Sind-Jirti north of Syria in 1890 and date to about 800 B.C. In the land of Nabataeans, a people of the Arabian origin, Armaic Alphabet was employed in a form which ulti-

mately developed into modern Arabic. Ency Br. Vol. I, page 730.

Gentlemen you must have noticed the guarded language of modern scholars when they trace the origin of Brahmi and Khoroshti character. To a layman like myself the word Brahmi appears to be a purely Indian word while Khoroshti sounds like a Persian word. Now Khoroshti according to Sir John Marshall was the name of a district of which Taxile was the chief city. We also know that Achaemenids conquered the country 500 B.C. What wonder if the Persians gave a Persian name to the district and the characters introduced by them received their name from the name of the district. One can understand that one Semitic alphabet can be said to be the parent of a later developed alphabet of the same type, but it is difficult to believe that an alphabet that is written from right to left could be without any particular advantage be written from left to right. Of course I cannot quarrel with experts but to my mind there is no warrant for the assumption that current Hindoo Alphabets, were based on any foreign characters. It is true we have discovered inscriptions in Aramaic, Brahmi and Khoroshti characters in India, but we must not forget that they were introduced either by Non Indian kings or those Indian kings whose kingdoms extended beyond India. Foreign characters may be thus accounted for. I may remark here that Brahmi is another name of Saraswati who is regarded as the authoress of Devanagri characters. (Moor Hindu Pantheon ~. 71).

Gentlemen let us now start on our journey and go straight to Pataliputra the modern Patna. Some years ago I visited the excavations carried on by Dr. Spooner. He kindly showed me over the place explaining to me the various discoveries he had made. For want of knowledge of technique and of Persipolitan ruins I could not follow him in some particulars. On the whole I acquainted myself with many things found there. I was struck with the glistening polish of some of the stone columns unearthed with great care. Dr. Spooner told me, that this art

of polish was Persian and is now lost to the world. Soon after my visit Dr. Spooner delivered an address at Simla under the auspices of the Punjab Historical society. The lecture was of course highly interesting from a variety of points of view. It however evoked some criticism from certain quarters, critics attacked some of his theories rather vehemently. I give below some results of Doctor Spooner's discoveries. Pataliputra as we know was the capital of Maurian power. The site of this ancient town had been fixed by Colonel Waddel years ago who had discovered a few fragments of a polished column of Mauryan date which he thought must be a remnant of the two Asokian edict pillars which the Chinese Pilgrim Huing Tsang saw in the 7th century. Dr. Spooner at length discovered evidences of existence of a 100 columned hall. According to him the plan of the hall was unIndian in arrangement and that the pillars showed the well known Persian polish. In his opinion Persian influence must have affected the design. From comparison he thought that the throne room of Darius Hystaspes bore a surprisingly close resemblance to the newly discovered hall at Pataliputra and at the ruins at the latter place was found a mason mark, namely a circle with a cross above, which was found at Persipolis. With the aid of Lord Curzon's plan showing on the S. W. corner of the throne a room of the house where probably Xerxes lived as a heir apparent, Dr. Spooner traced a mound close by similarly orientated as the one in Persipolis. The learned Doctor drew largely on ancient Hindu works to prove that foreign artisans were in requisition in ancient times in India, and that Magi from Persia entered India through Persian Gulf. He went even so far as to assign Persian origin to Buddha and the Mauryan house. According to him Buddhism was the product of Hindu thought operating on an Iranian body domiciled in India long enough acclomatized and to be ripe for reapproachment with Hindus. Buddha himself was not, according to him, a renegade from Hindu teaching as the modern world has

uL

thought but rather a renegade from Zoroastrianism and that is why in ancient Parsi scriptures Gautama is spoken of as a heretic. At this lecture the present writer took part in discussion. He pointed out that probably Hindus might have hinduised Persian settlers in India but he emphatically denied the Persian origin of at least Buddha if not of the Mauryan Emperor Asoka.

As I have said a great deal of criticism of the learned Doctor's views was made in the press since the propositions stated by the learned Doctor were astoundingly sensational in the learned world. Dr. Spooner had to climb down and addressed a letter to the Bengalee under date 11-3-16 in which he said "I don't say that either Chandragupta or the Buddha was a Persian in our modern sense. I say there were members of a body of Aryans who came into this country at a date subsequent to the arrival of the first Aryan immigrations when sufficient time has elapsed for the Vedic Hindus and their Iranian cousins to have developed differences of faith.

Let us leave his deductions from Architectural point of view in which we have however a dissenter in Havil. To a student of Archaeology the discovery is interesting in so far that the evidences of the existence of a hundred columned palace have been found. I ought not to omit to mention that the excavation at Patna was due to the generosity of Sir Ratan Tata a Parsi millionaire of Bombay. The conclusions of Dr. Spooner naturally received great appreciation at the hands of the Parsi Community, to the generosity of one member of which the excavation were due.

A meeting of the Bombay branch of the Royal Asiatic Society was held on Friday the 3rd March 1916 where Dr. Jewanji Jamshedji Modi read a very learned paper a synopsis of which appeared in the Times of India daily edition dated 4-3-16. He alluded to the existence in the past of Zoroastrian fire temple discovered at Taxila and to the fact that the excavations by Dr. Spooner showed that Iran had a greater influence even religious influence upon India than is ordinarily

thought. To confirm Dr. Spooner's theories Dr. Modi referred to certain Zoroastrian works to prove that Zoroastrians had great influence in India before Chandragupta and long before Achaemenids as the coins show Zoroastrian symbols. Dr. Modi referred to Persian and Palavi works to show that king Gustasp of Persia had sent some of his relatives as missionaries to India to preach Zoroastrian faith. Later traditions in later works Changra Chanamah, Desatir, and Dabistan support the belief that thousands of Brahmins embraced Zoroastrians religion. He also observed that Persians and ancient Indians had several elements that were common. Their ancestors had long marched together and lived together, whatever the schism there were some elements that were common.

Now according to Ranade, Dravidians were converted to Brahminism but there is no evidence of the proud Brahmins who were prodigious intellectuals embracing Zoroastrianism, which offered them nothing materially different what they did not believe in. If Dr. Spooner is right, the converse was the case when Buddha took Zoroastrian into the Hindoofold.

KAPILAVASTU.

Let us leave Patna and wend our way to the birth place of the Buddha. The site of Kapilavastu, the birth place of Buddha and the site where a portion of his remains was buried were long sought for. Search was directed on a wrong track until 1898 when both were discovered beyond a shadow of doubt. The historicity of that great teacher has been now established. The city of Kapilavastu was destroyed in the life time of the Buddha and when Chinese pilgrim Fahian saw it in 410 A.D. the place was a maze of desolate ruins.

The region of Basti District on the west of Gorakhpur is one intimately associated with incidents in the life of Buddha. Here there are several of stone frontier pillars erected by the great Asoka recording his visits to shrines. The most important

of these, is the one erected at Padaria in Nipalese territory bearing an inscription written by Asoka about B. C. 253 recording the fact that the pillar marks the site of the garden where Buddha was born. This is called, in the chronicles, Lumbini Garden. This pillar on which the inscription is absolutely perfect stands at the west edge of a considerable mound of ruins about 100 yards in diameter five miles from the frontier and six miles from Dulhe in the British District of Basti. The ancient name Lumbini or Lumini is still preserved in that of Tappa Rummin Dei which is the tract of country comprising about twenty villages enclosed by the bend of the Tilar Nadi, the river of oil of the Chinese pilgrim. The tank where the queen, the mother of Buddha bathed is still in existence on the south side of the mound.

The neighbouring ruins of Kapilavastu, Buddha's native place are on the banks of Banganga river which descends from the Himalaya and flow through a rich plain. The land belongs to Europeans and has within the last half a century been transformed from Rimeval forest and jungle into rich and well cultivated fields. All this region is described by Professor Rhys Davids as covered with small mounds marking in most cases stupas. Among the largest of these is one situated near the village of Piprahwa from which it derives its name. The stupa is on the land of Birdpur grant which is in charge of Mr. W. Pepe. The mound rises to a height of about 21 feet above the plain and is about 116 feet in diameter at the base. Excavations were commenced in January 1898 and at the lowest depth a steatite vase filled with small ornaments and beads of crystal gold Amethyst and small objects of gold leaf were found, but down the centre is a curious pipe like a drain, the object of which is obscure. At the depth of 18 feet below the surface a curious discovery was made in the form of a large stone slab about 4 feet by 2 feet evidently covering some receptacle. Removing this cover a stone chest was seen, in which were found three urns, a box of steatite and a crystal bowl. These objects were

most beautifully finished and polished and presented all the appearance of glass. It was evident that the coffer concealed some precious relics. The urns contained ornaments in gold, gold beads and curious impressions of a woman's figure, the upper part of the body, nude, resembling Parthian work. Some of these gold leaf fragments bore figures of elephants and lions and scroll ornaments and were evidently taken from the engraved gems or tokens. There were also pieces decorated with the Svastika or Buddhist cross. Amongst what at one time were evidently personal ornaments, pearls of considerable size were conspicuous; a few fragments of wire found show that these beads of many kinds had once formed necklaces. One of the vases is inscribed in Pali characters of an archaic type reads as follows :—

"This shrine for the relics of the Buddha the august one is that of the Sakyas brethren of the distinguished one, in association with their sisters and with their children and wives." This is a burial place of a portion of the Buddhas remains and the bones found in the vases must have been taken from the pyre after his cremation. The writing according to some scholars is certainly older than the age of Asoka, and both writings and phonology, the omission of long vowels and the double consonants, point to a more remote age than that of the pillars. The wooden vessel which has decayed was also found and the bowl of rock crystal and five small vases of soap stone were filled with a marvellous collection of gold stars, pearls, beryls, topazes and other jewels and of stars, leaves and various minute objects, most delicately wrought in crystal agate and other substances. Mr. Vincent who visited the place is of opinion that the characters of the inscriptions are substantially the same as those of the Asoka's inscription in the neighbourhood and indicate that the stupa was built between B. C. 300 and 250 (Morning Post dated 30-8-00 and Mr. Vincent Smith's letter to the Pioneer reproduced C. M. Gazette dated 5-3-1898).

(To be Continued.)

THE LATE DR. SRI RAMA CHANDRA BARUYA.

Before introducing the deceased to the readers a short history of the Buddhists of Chittagong about 40 years ago is necessary to be given. The Buddhists were sunk in the darkness of ignorance.

They were really neither Buddhists, nor Hindus, nor Muhammedans nor Christians.

Some among the house-holders were accustomed to worship the Hindu Gods and Goddesses. While others among them were found to offer worship to the Muhammedan Pirs, Fakirs and Mottas etc.

Their Bhikshus mispronounced a few Pali words only and even took meals at night and some of them did not hesitate to slaughter animals for food. On the whole pure Buddhism was misused and abused in their hands.

Such was the condition of Pure Aryan Doctrine! To remove the veil of ignorance Mahatma Dharmaraj Baruya was born. He was highly educated in Pali and Bengali Languages and appreciated what is really called Buddhism.

He brought about a reformation and he succeeded to a great extent. He was the torch-light among us in spreading the very essence of Buddhism. He printed, published and translated many valuable Pali books advocating the true form of Aryan doctrine.

Then came from Akyab Sangharaj a high-priest who formed a sect here and taught the Bhikshus and compelled them to practise rules of Vinaya which were unknown and unheard by them. Chandramani

Mahathero was the example and outcome of this reformation brought about by the said reformers. He also added greatly to its development.

This is, in short, the history of the past and present form of Buddhism in Chittagong. Buddhism increased, improved and developed much but much more it has been developed and increased by the great impetus received from late lamented Babu Ramchandra Baruya retired Military Sub-assistant Surgeon whose death the whole of Bengal Buddhist world mourns. He died on Sunday morning, the 24th ultimo 1922 at the ripe old age of 78.

He was born and brought up in his native village Aburkhill. He resided long in Burmah where he found out a wide field for the cultivation of the Buddhistic literature in the Burmese and Pali languages. He studied Abhidhamma Pitaka and other valuable books with great care and attention while serving the Government as the Military Sub-assistant Surgeon.

Retiring from the service he pushed forward the cause of Buddhism like the said reformers and translated from Pali Abhidhammattha-Sangaho, Nirvana-Darshana Kammatana, Samana-Kattabba, and Satipattana Sutta into Bengali.

These translations have been the chief sources of acquiring knowledge on Buddhism, though they according to some one have not been modernised well. He was an indefatigable worker even before his death and devoted the rest of his life to the rigid work of practising and preaching 'yoga' and writing books. He has left behind him his autobiography.

He was a true friend of Buddhism and a foe of

Miccha-Ditti. Besides he displayed kindness to those who are poor and needy by supplying them with medicines. The Buddhists of Bengal have lost a Philosopher in him and have sustained a great loss—a loss which can not be filled.

THE MARK APPENDIX QUOTED IN THE MAHA-BODHI JOURNAL.

As a warm friend of both the Buddhist and the Christian religions, I wish to see fair play by the votaries of each. Consequently I must remind the Buddhist brother who quotes the Mark Appendix in the November Journal, 1922, p. 424, that that document was not written by Mark. It is found in none of the oldest manuscripts—Greek, Syriac or Armenian. The Armenians kept up the protest against it for at least thirteen hundred years after all other churches had adopted it. It is absent from their MSS. at Oxford and Philadelphia, dated 1657 and 1649, while the best printed edition of the Armenian scriptures (Venice, 1805) has a note on its doubtful authenticity. Yet it appears in Greek, Latin and Syriac manuscripts quite steadily after the fifth century. As the Armenian Bible of 1805 still holds the field, we may say that the martyr-nation has refused for fifteen hundred years to corrupt the Holy Gospel.

When we read the story of Christ's apparitions after death in their oldest forms in Corinthians and Mark, we find simply a first-class ghost-story, like the apparition of Anāthapindikā to the Buddha in the Majjhima Nikāya.

I have long been convinced that when the Buddhist and Christian religions really understand each other by going back to their oldest documents, they will join hands. Buddhism will be the form of the world-religion best adapted to intellectuals, while Christianity will be for women and children and those men whose affections are stronger than their intellects. The Buddha himself provided for the needs of such in his beautiful doctrine of *Kalyāṇā-mittatā* and in his tolerance of the childlike love of Ananda and of all who had merely faith and affection for himself (*Majjhima*, 22).

BUDDHA IN VALMIKI RAMAYANA.

Prejudice blinds a man and when a particular Saint or a Sect or a Cult is maligned, passages are interpolated in works of great sanctity and art by dishonest forgers, they forget at the time that some forgeries could be detected easily. As an instance, we may point out one forgery in Valmiki's Ramayana.

It is impossible to believe that a work of such eminence and sanctity as Valmiki's Ramayana certainly is, could have originally any reference to Buddha, who lived several centuries after Ramas period and which was composed either the Rama's period or at a time certainly prior to the birth of Buddha. Notwithstanding this glaring fact, we find a forger interpolating a *Sloka* condemning the greatest benefactor of mankind absolutely forgetting chronology. We make no apology for the following quotation. There is a direct reference to Buddha

himself in the Ramayana and it contains a downright condemnation of him.

यथा हि चोरः स तथा हि बुद्धः ।
तथा गतं नास्तिकं मन्त्रं विद्धि ॥
तस्या द्वियः शाक्यतमः प्रजानाम् ।
स नास्तिके नाभि मुखो बुद्धः स्यात् ॥

- (1) Yatha hi chaura sa thatha hi Buddha
- (2) Thatha guttum nastik mantra Vidhi
- (3) Tasmad dhia shakia Tama prijanam
- (4) Sa nastika nabha mukho Buddha Siat.

Now Buddha must have been reviled when there was a reaction against Buddhism after Asoka had established it as a State religion, under the orthodox kings Pushapa Mitra and Agnimitra *i.e.*, about 150 B.C. or in the very beginning, when he was preaching successfully his doctrines in the 6th century before Christ. The first alternative seems more probable and the Ramayana in its present form can not be put earlier than the first century B. C.

(Waidya's "The riddle of Ramayana" page 20—23)

Modern Sanskritists Europeans and Indians have subjected the two great Indian Epics Ramayana and Mahabharata to critical analysis and have discovered in both of them inconsistencies and interpolations. Both these epics in their present forms betray meddling by later editors who seem to have forgotten chronology altogether. Will any body believe, but it is a fact that the "present edition of the Ramayana has copied from the Mahabharata which was in its original form a later work than Ramayana a whole chapter word for word,

For, whereas that chapter fits in properly with the context in Mahabharata. It is an intolerable interpolation in the Ramayana. Canto 100 of the Ayodhya Kanda is the same as Chapter V of the Sabha Purv in the Mahabharat."

(Waidya's "The riddle of Ramayana page 23).

May we not earnestly request Hindu Scholars to analyse the two epics and issue editions of the two epics expurgating the spurious interpolations, we mean interpolations regarding which there could not be two opinions. I personally have a great admiration and reverence for Ramayana almost virging on passion, but I can not view the above spurious interpolation regarding Lord Buddha without pain. One can not account for the omission of above mentioned *Slok* in Corresior text. May not one suspect that the interpolation was much more recent than Mr. Waidya thinks.

SHEONARAIN.

BUDDHA GAYA TEMPLE.

7, DAMODAR STREET,
Teynampet, Cathedral P.O.,
Madras, 15th February, 1923.

THE ANAGARIKA DHARMAPALA,
Mahabodhi Society, Calcutta.

SIR,

I have pleasure in forwarding herewith the resolutions which were unanimously adopted at a largely attended meeting of the Buddhists of Madras at Budapest on the 13th ultimo. I regret that owing to circumstances over which I have had no control, I have been unable to communicate the resolutions earlier.

The Buddhists of Madras will be glad to receive your

suggestions in regard to the agitation for the restoration of the Gaya Temple to the Buddhists of the world.

Yours sincerely,
R. CHETTIE.

THE RESOLUTIONS.

That this meeting of the Buddhists of Madras places on record its regret at the unwise and ungenerous manner in which the so-called National Congress at its last session dealt with the resolution brought forward, by a Buddhist, to the effect that the Maha Bodhi Temple at Gaya, which unfortunately is now in the hands of Hindu Mahants and which in the halcyon days of Buddhism was the property of the Buddhists, should be restored to the Buddhists of the world:

That this meeting further regrets that the Congress should have thrown out the resolution on the absolutely flimsy and untenable ground that it, as a political body, could not deal with a religious question and expresses its surprise that the Congress in the face of this avowal should have dealt with a question at once international and religious.

That this meeting expresses its warmest thanks to the Anagarika Dharmapala and his supporters for having brought before the Congress a resolution of the utmost moment to Buddhists; urges the Anagarika to have the resolution in question brought forward again at the next session of the Congress, provided it has by that time ceased to be a sectarian institution as it decidedly is at the moment; and assures the Anagarika of the whole-hearted sympathy and support of all Buddhists.

Messrs. M. Gangatharem, S. Monier, R. Rajagopal and A. Ranganatham spoke to the resolutions and hoped that their appeal to Hindus for the restoration, to the Buddhists, of the Maha Bodhi Temple at Gaya will meet with a ready response. With the Chairman's remarks the meeting broke up.

R. CHETTIE, *Chairman*.

[The All India Congress Committee has authorised Babu Rajendra Prasad of Patna to investigate the proposal of placing the Custody of the Buddha Gaya Temple in Buddhist hands.—
ED. M. B. J.]

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MRS. T. R. FOSTER MISSIONARY FUND.

Statement of Expenses for the month of December, 1922.

	Rs.	A.	P.
Devananda—train fare to Ceylon and food, etc. ...	32	12	0
D. E. Wickramasuriya's train fare to Madras ...	23	0	0
Prof. Lakshmi Narasu for teacher at Madras ...	11	0	0
Rev. Saranankara a/c.—(Santiniketan School dues)	26	6	0
School fees for a student ...	3	0	0
Clothes Do. ...	8	10	0
Medicine Do. ...	3	12	0
Conveyance ...	5	15	0
Miscellaneous ...	7	2	6

Rs. A. P.

Buddha Gaya a/c.—

Rev. Hettimulle Dhammapala for train fare to Gaya etc. ...	31	0	0
Telegram to President and others of Congress ...	39	2	0
Priest's and clerk's train fare to Gaya, food, etc. ...	50	0	0
Train fare to Gaya, food etc. of 4 persons ...	99	0	0
		219	2 0
Food expenses for 1 priest and 3 students for the month ...		77	11 3
Total ...		418	6 9

SRI DHARMARAJIKA VIHARA.

*Statement of Receipts and Expenses for the month of
December, 1922.*

RECEIPTS.		EXPENSES.	
	Rs. A. P.		Rs. A. P.
Charity box collection ...	16 8 9	Food for priest and boy ...	2 0 0
		Methor's wages ...	3 0 0
		Flowers ...	5 0 0
		Electric Bill ...	22 10 9
		Miscellaneous ...	2 8 6
Total	16 8 9	Total	35 3 3

MRS. FOSTER MISSIONARY FUND.

Expenses for the year 1922.

1922—			Rs. A. P.
January	...	...	420 14 3
February	...	...	661 12 9
March	...	...	255 15 6
April	...	...	1,009 4 0
May	...	...	240 8 9
June	...	...	193 14 3
July	...	...	106 8 6
August	...	...	164 3 0
September	255 7 0
October	162 2 3
November	176 8 9
December	418 6 9
Total	4,065 9 9

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The Thrice Sacred Celebration of the Buddha Day.

- On the full Moon-day April, 30, 1923 is the
- (1) 2547th Anniversary of the Birth of the Sakya Prince Siddhartha at Lumbini in Nepal territory.
 - (2) 2512th Anniversary of His Perfect Enlightenment at Buddha Gaya.
 - (3) 2467th Anniversary of His Mahaparinirvana at Kusinara.

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Vol. XXXI

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INDOLOGY.

BY PROF. SYLVAIN LEVI, D.LITT.

(*Translated by Prof. Phanindra Nath Bose, M.A.*)

India, when introduced in the midst of European politics during the eighteenth century, immediately attracted the attention of European scholars. The wisdom of India, as preserved in the Greek and Latin books, excited their curiosity. The church as well as the Encyclopædists borrowed arms from it for defending or attacking the revelation. Anquetil Duperron (the first Indologist in France) at the early age of twenty, determined to investigate into the Vedas of the Brahmans and the books of the Zoroaster (!) He did not hesitate to sail as a volunteer in the service of the (French) East India Company (1754). Almost half a century later, true to his resolution in a world where all had changed, he explained to a few selected and learned readers the

mystical and theological speculations in which ancient India surpassed. His translation, written in literal Latin, was based on a Persian version of the original Sanskrit. Anquetil did not succeed in translating direct from the sacred language of the Brahmans.

Without leaving Paris, confined to the MSS. collections of the National Library, Chezy (the second Indologist of France) made himself the master of Sanskrit. (2) A chair in the College de France has been dedicated to his success. Between the disasters of 1814 and Waterloo, France, loyal to her tradition, welcomed the Sanskrit language, in her glorious institution which had been the first home of Greek and Hebrew.

Romantic in temperament, Chézy was, above all, sensible to the existic charms of Indian poetry. He gave a *"Discourse on the advantages, beauty and richness of the sanskrit language, and on the utility and conclusions which one may draw from its study."* This profound scholar, moreover, did not shrink from the hardest works of philology for satisfying his taste. Passionate admirer of that *Sacountala*, which William Jones had published, and which Goethe had greeted with enthusiasm, he published the original Text in France only with his own resources. His edition is still regarded as the *editio princeps*.

After Chézy, Eugene Burnouf, who succeeded him in the College de France, was gifted with the genius of a philologist. (3) His exactitude, patience, power of labour, united in him a marvellous equilibrium to the safety of intuition, and to a fine sense of reality. He re-animated the old Text and he resuscitated the life like

the artist. Whether he edited and translated a Brahmanic Text—*Bhāgavata Purāna*, whether he approached the Buddhist literature with the *Lotus of the Good Law*, or he elaborated a vast collection of unedited materials in his *Introduction to the History of Indian Buddhism*, he was able to erect imperishable monuments. He still remains and will remain the model and the guide of the Indologists. At the threshold of an immense literature, where the curiosity and solicitude of many run the risk of going astray, he discerned and traced the two directions, which France still follows after him—the interpretation of the Vedas, and the study of Buddhism. The choice was not arbitrary, it led to two domains by which India enters in contact with the rest of the world. If the Vedas are not the "Aryan Bible", as more ardent imaginations would represent, they illumine an incomparable luminary of the religious past of a large group of humanity, who spread from the Atlantic to the Ganges. They are not only the starting point of the richest religious development that humanity knows, but they bring in an indispensable help to the comparative study of the religious phenomena. Buddhism, on the other hand, propagates the genius of India beyond the natural frontiers of the country. It unites in one bond the people of the Extreme-Orient, as Christianity does for the Occident. Its action is clearly noticeable in Tibet, in China, in Corea, in Japan and in Indo-China; is met on the Iranian soil and is knit at least by Manicheyan to the destiny of primitive Christianity. Chezy had approached India through Persia. He taught Persian in the School of Oriental Languages. Burnouf added Pali, Tibetan,

Siamese and Burmese to his knowledge of Sanskrit. At the same time, he deciphered with an almost infallible certainty the old Texts of Avesta, brought to France by Anquetil and so long lying unexplained by any scholar.

It is not the place to trace in detail the movement of works due to the inspiration of the great scholar Burnouf: even outside France, many glorious names are attached to his school. We may mention, two names and two works for this period: (i) the Memoir on *Prātisākhya* of *Rig Veda* by Adolphe Regnier (4), appearing in the same time as the edition of Maxmuller and in no way inferior to that of Maxmuller. (ii) and the Memoir on *Sāṅkhya* by Barthelemy Saint Hilaire (5).

The establishment of the School of Higher Studies in 1868 opened a new centre of Indian studies. The edition of *Pali Grammar of Kaccāyana* by Senart, the Essay of Paul Regnany on the poet *Bhartrhari*, the edition of *Bhāminivilāsa* by Abel Bergaigne and the criticism of this book in the *Revue Critique* by a still unknown collaborator, Auguste Barth (6), announced the renaissance of Indology. The study of the religious phenomena became a dominating preoccupation of the scholars of that generation. The French school had called in the critical spirit against arbitrary sentimentalism. As they were against rapid generalisations, they intended to study the religious movements of India in the midst of Indian civilisation itself. The work of A. Barth on the *Religions of India* marks the most powerful effort that had been made to wield in a continuous link the religious manifestations of India from the Vedic hymns to the contemporary reformers. The *Bulletins of the Religions of India*, the

criticisms and memoirs of A. Barth scattered in various Journals, when collected together, attest to his vigour of criticism and to the extraordinary variety of his education.

Abel Bergaigne (7) accomplished a decisive revolution in the religious history by his series of indefatigable works on *Rig Veda*. The Vedic hymns, which have been interpreted as chants of a spontaneous adoration of the elements of nature, testify to a learned religion, surcharged with liturgy and rites. In the other extremity of the Vedic literature, Paul Regnany (8) shows in the old *Upanishads* the rudiments of the great philosophical systems. E. Senart devoted his best energy to the study of Buddhism, and of the legendary physiognomy of Buddha. He tried to find the original Vedic traits and the traits common to the gods of the Hindu pantheon. The edition of *Mahāvastu* opens up to the scholars a biography of Buddha particularly rich in mythical elements. It is also the Buddhistic inspiration which led him to the study of the *Inscriptions of Piyaḍasi*, (the constantine of Buddhism) which furnished the first positive evidence to the palæographic, linguistic, political and religious history of India (9).

While A. Bergaigne was in charge of the School of Higher Studies and of the Faculty of Letters, he was pre-occupied with the preparation of a book for the beginners: his *Manual*, by its conciseness and clearness, reminds us of that genial master of Indian Grammar, Panini (10). In collaboration with one of his favourite pupils, Victor Henry, he also prepared a *Manual of Vedic Sanskrit*. After the premature death of that incomparable *Guru*, his tradition continued to animate the

Indian studies directly or indirectly. The contemporary Indology originates from Abel Bergaigne. It is he who inspired the books of Victor Henry on the *Ritual of Agnistome* (in collaboration with Hollandais caland) and on the *Magic in India*, and of Sylvain Lévi—on the *Doctrine of Sacrifices in the Brahmanas*.

A. Bergaigne also opened up a new field. The conquest of Indo-China by France allowed the country to be explored by scholars. Aymonier, a French Captain of the Colonial Infantry, who had learned the science of Archæology himself, brought from Indo-China, an immense epigraphic literature in Sanskrit, which Bergaigne classified and examined critically, and from which he revealed an unknown chapter of the universal history. Indo-China received its civilisation from India; the literature, the sacred language, the institutions and arts of India flourished there in the first centuries of the Christian era. The attention of scholars was quickly drawn to the part of India in the civilisation of the Extreme-orient, and to its place in the whole human civilisation. The glorious renaissance of Chinese studies in France favoured the research in this new field. The scholars took the field in the place of other French Indologists who had knowledge only of the travels of Fa-hien and Hiouen Tsang. The creation of *Ecole Francaise d'Extreme-orient* at Saigon in 1899 brought Indology in definite relation to Sinology. The historical importance of India appears since then in its full brightness: India is connected with the primitive Aryan group by her language and her beliefs, with the Iranian group by a linguistic and religious parentage, with Persia by the Achiminide

conquest, with Hellenism by Alexander and his successors, with China by Buddhism, with Tibet, Indo-China and *Insulinde* by the Indian civilisation. India is thus the link of union between the two apparently isolated sections of the old world.

Recent discoveries in Central Asia, where France occupies a glorious place with the Pelliot Mission, have added another new chapter to the vast history of Indian expansion. It is thus through India that the civilisation appears clearly to be the collective work of humanity, where each of the historic groups has its own part of lending and borrowing. This fundamental idea inspired most of the works published in France during the last quarter of a century; they are completely affirmed in the *Miscellaneous (Works) dedicated to Sylvain Lévi*. In the history of literature, it inspired *Indian Theatre* of Sylvain Lévi, (11) and the essay of Lacôte on *Guradhya and the History of Indian Tales*, in the field of history properly so called, it gave inspiration to Sylvain Lévi for his great work on *Nepal*, the Hindu Kingdom, bordering on Tibet and opening up the Chinese Empire, and lastly in Archeology, she inspired the study of M. Foucher (12) on the Greco-Buddhist Art and on the Buddhist Iconography.

The austere labour for editions and Texts was not sacrificed in this period; thus the *Ratnapariṣā* of Buddhabhatta and the *Rāstrapālāpariprocha* have been published by Finot, and the *Mahāyāna Sutrālamkāra* by Sylvain Lévi, and the *Brihatkathā Slokasamgraha* by Lacote.

(To be continued.) •

✓ SOME EXCAVATIONS AND DISCOVERIES—(Contd.)

(Continued from page 107 of the last number)

SARNATH.

Sarnath lies a few miles north of Benares and is a very ancient site originally known as Rishi Patna and in Buddhist times it was known as Mrigadava. It may be looked upon as the birth place of Buddhism. It was here that Buddha commenced his preaching and made his first converts. The Chinese pilgrim Huen Tsang tells us that a column was erected to mark the spot where Buddha delivered his first sermon. This column with a magnificent lion capital and a long inscription has been discovered by Mr. Oertel of the Archeological Department in 1904-1905. When I saw it some years ago, it looked to me as if the sculptor has finished it only yesterday, the polish was unaffected by the elements. Sir John Marshall says of it that the bell and the lions are in an excellent state of preservation and are masterpieces in point of style and technique the finest carvings indeed that India has yet produced and unsurpassed, he ventures to think by anything of their kind in the ancient world.

The edict on the column sets forth some regulations of monastic discipline. Various other inscriptions have been found roughly 40 in number dating from 3rd century B. C. to the 12th century A. D. in a continuous series, two of them are of Kanishka and two of king Asvaghosh who, according to Mr. Oertel, was otherwise unknown. I may surmise that this Asvaghosh may be the Buddhistic Savant of that name. This series of inscriptions show the various changes in the written characters and Prakrit dialects. To an epigraphist they are of special interest. The 12th century saw the final overthrow of the Buddhistic establishment at Sarnath says Mr. Oertel.

"Signs are not wanting to show that the overthrow was of a sudden and violent nature ; the shattered walls, broken

columns and mutilated images and charred roof timbers and remains of food testify to this. . . . Although Sarnath was probably sacked and burned as early as 12th century when its shrines and cloisters were wilfully destroyed, its columns and images were mutilated and overthrown and its sacred community was dispersed never to assemble again—much remains to testify its past greatness and to attract the wonder of succeeding generations" (Paper of Mr. Oertel read at the Congress of Orientalists at Copenhagen, August 1908). After Mr. Oertel left the excavation work, his successors carried it on. When the present writer saw it, a collection of the finds was made in a shed constructed for the purpose. Some glazed tiles were noticed by the present writer which had been hitherto supposed to be introduced in the country by the Moghals hence called Mughal tiles. He could not then understand the pulses found in some earthen vessels, which Oertel's paper has now explained.

When emperor Humayun and his son the great Akbar visited the place, the place was in ruins, but the importance of the place must have been very great to attract these Moghal Emperors to the locality. We have a record of the visits of Humayun and his son in a Persian inscription dated 1588. This inscription is found in the Octagonal tower which Akbar erected on the Chaukandi Mound, South of Sarnath to commemorate the visit of his father. . . . Mr. Oertel also laid bare the remains of a great temple or Vihara which once contained a large image of Buddha turning the wheel of the law called Dharmachakra and innumerable other objects of great interest. There were 1500 priests when Huen Tsang saw it. These belonged to the little vehicle sect of Buddhists but it seems that the northern church (the bigger vehicle) some time after was also represented.

I am sure both Humayun and Akbar from what we know of their temperaments must have viewed the devastation and spoliation with feelings of deep regret as we all do now,

MUTHRA.

Let us now leave the ruins of Kapilavastu and go on to the holy city of Muthra the scene of Krishnā's exploits. A lion capital was discovered by the late Pundit Bhagwan Lal Indraji at Muthra where it was built into the steps of an altar devoted to the worship of Sitala or the goddess of small pox. The Pundit was also the first decipher the Kharsohti inscription with which the capital is completely covered and to recognise their great historical value. He bequeathed the capital to the British Museum where it may now be seen in the gallery of religions. The translation of inscriptions is as follows:—

"By the chief queen of the great Satrap Ragula, daughter of Ayasi Komusa, mother of the Heir Apparent Kharaosta Nandasi Akasa (associated with the other members of her family a relic of the Holy Sage Buddha was deposited in the Stupa)." Rapson 158.

The inscriptions on the capital show that the Satraps of Muthra like those of Kapisa and Taxila were Buddhists. Rapson 143.

STATUE OF KANISHKA.

Near a mound near the village of Mat 9 miles east of north from the city Muthra, a headless and an armless statue of the Kushan Emperor Kanishka has been found. Scholars are divided as to this emperor's era. Dr. Stein's opinion that his reign cannot be removed by more than a century from the Christian era is finding favour. I shall presently give you a brief account of a Stupa built by this emperor near Peshawar. The image found near Muthra possesses peculiar interest in as much as unlike effigies of other deities, demigods, deified heroes and those of Buddha which were purely imaginary, this image brings us face to face with a historical personage and shows him to us in stone exactly as he was in the flesh two millenniums ago. In the relic found in Shah-Dehri (more about it later) the name of the emperor is mentioned, his effigy also figures

prominently on it. He is placed there between two divinities representing the sun and the moon. On the coins of Kanishka we find the figures of Greek, Iranian and Indian deities with the name inscribed in each case in Greek letters. Sun-god is called in its Persian name Mehr (Avestan Mithra) and the moon Moo. The obverse of the coins shows the effigy of the king in his curious dress, high cap, long coat and big boots. In exactly the same attire and attitude do we find him on the Peshawar relic casket. Although some deities are found on his coins, yet from the fact that the emperor founded the first Stupa and Monastery at Peshawar it may be inferred that he was a follower of Buddha. The image found shows, says Sir A. Stein "that the dress and the accoutrements of the statue are certainly very interesting in their close agreement with what we see on his coins and the Peshawar relic casket. The boots are plainly the soft *Charuks* still in use in Turkistan both in the east and west of Pamirs. But the vertical folds or creases are curious. As to the coat (Chappan) and the garment below, you might compare the Stucco images of Lokapalas excavated by me at Rawak near Khotan and shown in a photo of my ancient Khotan. The ornamentation of arms, buckles etc. shows motifs familiar to me from the 3rd century wood carvings of Niya, Lopnar etc. —of course all these decorative motifs must have passed to eastern Turkistan from Bactria and Sogdiana, the true centre of this orientalised Hellenistic Art." "The plain dress of the king contrasts says Dr. Vogel "strongly with his elaborate weapons. To remove all doubt as to identity of the personage represented, there is the inscription in very plain Brahmi characters incised across the folds of his garments. It reads "Maharaja, Raja tiraja Devputra Kanishka."

An eminent French orientalist has translated a number of Indo-scythian legends from various sources including legends about Kanishka. Suffice to quote from these that Charak spelt as Sarak in Arabic medical works was Kanishka's physician

and Asvaghosh, the renounced Buddhistic divine was his spiritual counsellor.

((Journal of Punjab Historical Society Vol. II page 39.)

Let us leave Muthra and go to Sanchi.

SANCHI.

The ancient name of Sanchi was Kakanada but the name is known only from inscriptions and does not occur in any ancient author. It seems probable, however, that Sanchi is referred to under the name of Chetiyagiri in the Mahavamsa—the Buddhistic chronicle of Ceylon—where it is recorded that Asoka, when he was heir apparent and was journeying as Viceroy to Ujjayini (Ujjain) halted at Vidisa and there married the daughter of a local banker, one Devi by name, by whom he had two sons, Ujjenyia and Mahendra and a daughter Sanghamitra. It is further narrated that after Asoka's accession, Mahendra headed the Buddhistic mission, sent probably under the auspices of the emperor to Ceylon, and that before setting out to the island he visited his mother at "Chetiyagiri" near Vidisa, and was lodged there in a sumptuous vihara or monastery which she herself had erected. Now, assuming that the story of Mahendra as told in the Sinhalese chronicle is correct, it would be reasonable to identify this "Chetiyagiri" with the hill of Sanchi ; for it was at Sanchi that Asoka set up one of his edict pillars as well as other monuments ; and it is at Sanchi alone in this neighbourhood that any remains of the Maurya age have been found. (A guide to Sanchi by Marshall page 7-8).

We are now in the ruins of Sanchi Tope. Sir John Marshall has recently issued a guide to Sanchi. It is not only a guide but a concise account of past history of the tract. The reader is referred to this handbook for fuller information. I shall only touch on some matters that struck me while reading this highly interesting handbook. The ruler of Bhopal is taking such keen interest in archaeological work in her State as to induce the author to dedicate the guide to its ruler Nawab Sultan Jahan Begam Sahiba.

The stupas of Sanchi are one of several groups of such monuments situated within a dozen miles of Bhilsa and known commonly as the Bhilsa Topes. Of all other groups the most extensive and most interesting of the series is the group at Sanchi a village in the Dewanganj sub-division of the Bhopal State. These remains are at once the most magnificent and most perfect examples of Buddhistic Architecture in India. Near the Tope there used to be at one time a populous city of Vidisa the capital of Eastern Malwa (Akara). In the neighbouring hills spots were chosen by Buddhists far enough from the turmoils of the city, yet near enough to attract worshippers. Not being connected with any incidents of Buddha's life neither of the Chinese pilgrims have a word to say about these stupas. They may not have visited them at all.

Primarily stupas or topes were created by Buddhists to deposit some relic of Buddha or of a Buddhist Saint or else to commemorate some specially sacred spot (page 30). An account of the principal stupa is given by Marshall in great detail at pages 30-34. In its balustrade are found inscriptions giving the names of donors in early Brahmi characters who contributed towards its construction. The gateways, chiefly the northern, are particularly interesting from the point of view of rich carving and design. In some of the sculptures Buddha's image does not appear and up to a certain period he is only represented by some symbol, almost all incidents of his life are portrayed in some form or another.

Considering the exposed position it occupies on the bare hill it is remarkable how well the Great Stupa has withstood for two thousand years the average of time and the elements. Many of the sculptured reliefs, particularly those on the western gateway, seem almost as fresh to-day as when they left the chisel of the sculptor (A Guide to Sanchi by Marshall page 78).

From the 13th century onwards Sanchi appears to have been left desolate and deserted. The city of Vidisa had fallen ruins during the Gupta period and had been superseded by

Bhilsa. It was 4 times sacked and its temples destroyed yet amid all this devastation the monuments of Sanchi, in spite of their prominent position on a hill only five miles away, were left unscathed, and when visited by General Taylor in 1818, proved to be in a remarkably good state of preservation. (A Guide to Sanchi by Marshall p. 25).

Sir John Marshall greatly admires the floral designs of which he says: "Richness and exuberance of which are among the greatest beauties of these monuments. Motifs taken from the plant world have at all times been handled with exquisite taste by the Indian artist, but never more exquisitely than by the sculptors of Sanchi. Among these motifs are some which may be traced to a foreign source, for example, the honeysuckle pattern on the capital of the south gateway, or the grape vine on the west gateway (right pillar, outer side) but most of the plant designs are purely Indian in character and based as they are on the most careful and faithful observation of nature, far excel anything of which Assyrian or Persian art was capable. The favourite among the subject is the Lotus, the queen of Indian flowers of special sanctity to Buddhists and Hindus alike." (A Guide to Sanchi by Marshall page 45).

Sir John in describing the Architraves gives the following account of Asoka's visit.

The visit of the Emperor Asoka to the Stupa at Ramagrama. The relics of the Buddha were originally divided into eight portions, and it is related that Asoka took seven of these portions, divided them up, and distributed them among 84,000 stupas, which he himself erected. He failed only to secure the relics of Ramagram in the Nepal Tarai in face of the resolute opposition of their devoted guardians, the Nagas. (A Guide to Sanchi by Marshall p. 47). Here again at the back on the top architrave are found inscriptions giving the name of the head artisan (p. 48). It is the habit of some European writers to assign the credit of excellence and originally to foreign sources whenever they find

in India any thing of exquisitely artist work of art, but Sir John Marshall is comparatively free from bias. He tells us :—

“But though western art evidently played a prominent part in the evolution of the early Indian School, we must be careful not to exaggerate its importance. The artists of early India were quick with the versatility of all true artists to profit by the lessons which others had to teach them : but there is no more reason in calling their creations Persian or Greek, than there would be in designating the modern fabric of St. Paul’s Italian. The art which they practised was essentially a national art, having its root in the heart and in the faith of the people, and giving eloquent expression to their spiritual beliefs and to their deep and intuitive sympathy with nature. Free alike from artificially and idealism, its purpose was to glorify religion, not by speaking to embody spiritual ideas in terms of form, as the mediæval art of India did, but by telling the story of Buddhism or Jainism in the simplest and most expressive language which the chisel of the sculptor could command. (Marshall page 15).

Let us turn the north gateway, inner face top pannel shows what may be a dedication of a stupa, but it might also refer to the death of Buddha. What is particularly noticeable is that among the crowds who are celebrating the occasion, some are wearing dresses and high boots suggestive of a cold climate, their features are individual and realistic. (page 57) Sir John draws no conclusion from these dresses or high boots. When I was giving an account of Kanishka Statue I mentioned long boots of Kanishka. To my mind the explanation is that when these carvings were made pilgrims must have been coming from outside India as well.

In the east gateway there is a pannel in which Sudhodana the father of Buddha is standing immediately in front of the throne on which Buddha is seated and paying homage to his son on the latter’s return to Kaipravastu. This represents an episode in Buddha’s life when all the members of his family including the ladies of the house became converts. (Page 64).

I will conclude of Sanchi by referring to the skill possessed by Asoka's engineers.

The sandstone out of which the pillar is carved came from the quarries of Chunar several hundred miles away, and it says not a little for the skill of Asoka's engineers that they were able to transport a block of stone over forty feet in length and weighing almost as many tons over so vast a distance. No doubt, they availed themselves of water transport, using rafts during rainy season up the Ganges, Jumna and Batwa rivers, but, even so, the task of shifting so ponderous a mass on to rafts and of hoisting it up the steep hill side at Sanchi was one of which any engineer might well be proud (Marshall page 39).

(*To be continued*).

BODHIDHARMA OR THE WISDOM-RELIGION.

XI.

A few more passages must be given from the "Introductory" to *The Secret Doctrine* before proceeding to quote from the main body of the work. In reply to the question, "Is it a new religion?" H. P. B. says:—

"By no means; it is not a *religion*, nor is its philosophy *new*; for, as already stated, it is as old as thinking man. Its tenets are not now published for the first time, but have been cautiously given out to, and taught by, more than one European *Initiate*—especially by the late Ragon. . . . That which is given in these volumes is selected from *oral*, as much as from written teachings. This first instalment of the esoteric doctrines is based upon *Stanzas*, which are the records of a people unknown to ethnology; it is claimed that they are writ-

ten in a tongue absent from the nomenclature of languages and dialects with which philology is acquainted; they are said to emanate from a source (Occultism) repudiated by science; and finally, they are offered through an agency, incessantly discredited before the world by all those who hate unwelcome truths. . . . These teachings . . . will be derided and rejected *a priori* in this century (19th); only in this one. For in the twentieth century of our era scholars will begin to recognise that the *Secret Doctrine* has neither been invented nor exaggerated, but, on the contrary, simply outlined; and finally, that its teachings antedate the Vedas. . . . '*"

"In century the twentieth some disciple. . . may be sent by the Masters of Wisdom to give final and irrefutable proofs that there exists a science called *Gupta-Vidya*; and that . . . the source of all religions and philosophies now known to the world has been for many ages forgotten and lost to men, but is at last found. . . . The SECRET DOCTRINE is not a treatise, or a series of vague theories, but contains all that can be given out to the world in this century. . . As real Occultism had been prevalent among the mystics during the centuries that proceeded our era, so Magic, or rather Sorcery, with

* This is no pretension to *prophecy*, but simply a statement based on the knowledge of facts. Every century an attempt is being made to show the world that Occultism is no vain superstition. . . . The times are ripe for a more serious knowledge than hitherto permitted, though still very limited, so far,

its Occult Arts [cf. "Occultism and the Occult Arts", by H. P. Blavatsky] followed the beginning of Christianity. . .

The reader is asked to give all his attention to that millennium which divided the pre-Christian and the post-Christian periods, by the year ONE of the Nativity. This event—whether historically correct or not—has nevertheless been made to serve as a signal for the erection of manifold bulwarks against any possible return of, or even a glimpse into, the hated religions of the Past; hated and *dreaded*—because throwing such a vivid light on the new and intentionally veiled interpretation of what is now known as the "New Dispensation."

Verily, the fiendish spirits of fanaticism, of early and mediaeval Christianity and of Islam, have from the first loved to dwell in darkness and ignorance. . . Both creeds have won their proselytes at the point of the sword; both have built their churches on *heavenkissing hecatombs of human victims*.

Over the gateway of Century I of our era, the ominous words "the KARMA OF ISRAEL" fatally glowed. Over the portals of our own, the future seer may discover other words, that will point to the Karma for cunningly made—up HISTORY, for events purposely perverted, and for great characters slandered by posterity, mangled out of recognition."

A "very old book" is then referred to, which H. P. B. says she first mentioned in *Isis Unveiled* (1877). From this "one small parent volume" were derived the Chaldean *Book of Numbers*, the book of Shu-king, China's primitive Bible, the *Siprah Dzeniouta* and "even

the *Sepher Jezirah*''; the sacred volumes of the Egyptian Thoth-Hermes, the Puranas in India, etc. Tradition says this one small volume was "taken down in *Senzar*, the secret sacerdotal tongue, from the words of the Divine Beings, who dictated it to the sons of Light, in *Central Asia* (Italics mine.—A.L.C.), at the very beginning of the 5th (our) race." This "5th race" is the *Aryan*, our present "parent stock", as all who have studied the S.D. will know. "The old book", continues H. P. B., "having described Cosmic Evolution and explained the origin of everything on earth, including physical man, after giving the true history of the races from the *Egypt* down to the Fifth (our) race goes no further. It stops short at the beginning of the *Kali Yuga*, just 4689 years ago.* at the death of Krishna, the bright 'sun-god), the once living hero and reformer.

But there exists another book. None of its possessors regard it as very ancient, as it was born with, and is only as old as the Black Age, namely, about 5,000 years. In about nine years hence [*i.e.* about 1898] the first cycle of the first five millenniums, that began with the great cycle of the *Kali Yuga*, will end. And then the last prophecy contained in that book (the first volume of the prophetic record for the Black Age) will be accomplished. We have not long to wait, and many of us will witness the Dawn of the New Cycle, at the end of which not a few accounts will be settled and squared between the races. Volume II of the Prophecies is nearly ready, having been in preparation since the time of Buddha's grand successor, Sankaracharya.

It is further said that the last turning-point in the

* H. P. B. was writing in 1888. The first 5,000 years of the *Kali Yuga* were completed at the end of the nineteenth century.

supreme struggle which "ended in the [Western world] throttling the old religions in favour of the new one, built on their bodies", was the days of Constantine.

"Yet there remaining enough, even among. . . mutilated records. . . (to prove) the actual existence of a Parent Doctrine. . . [that] the now *Secret Wisdom* was once the one fountain head. . . at which were fed all the streamlets—the later religions of all nations—from the first down to the last. This period, beginning with Buddha and Pythagoras at one end and the Neo-Platonists and Gnostics at the other, is the only focus left in History wherein converge for the last time the bright rays of light streaming from the aeons of time gone by, unobscured by the hand of bigotry and fanaticism."

H. P. B. then goes on to say that this is why she has found it so difficult adequately to explain the facts given [by the Masters it must be remembered] from "the hoariest Past"—without citing evidence from the *historical* period. Hence the apparent "lack of method and system in the arrangement of these volumes;—" *The Initiates of 1888* would indeed remain incomprehensible and ever a seemingly impossible myth, were not like Initiates shown to have lived in every other age of history. Thus only could it be shown. . . that knowledge of the Occult and the powers it confers on man, are not altogether fictions, but that they are as old as the world itself." Finally, in concluding this very long Introductory, she says that in sending the Book out into a cold and unbelieving world, she can but repeat, to the readers of the "Secret Doctrine", what she has stated all along, and which she now clothes in the words of Montaigne;—

"Gentlemen, 'I HAVE HERE MADE ONLY A NOSEGAY OF CULLED FLOWERS, AND HAVE BROUGHT NOTHING OF MY OWN BUT THE STRING THAT TIES THEM.' "

To attempt to deal at all adequately with the actual teachings of this epoch-making work—for such indeed it is—would be out of the question in a series of brief and fugitive articles such as these. I shall therefore have to content myself with bringing forward a few salient points of the Esoteric Teachings, demonstrating that they are at the root of the older Eastern religions and philosophies. I say Eastern because, owing to the phenomenal and soul-killing development in the West of the purely personal aspect of man (see *ante*, Vol. 30, p. which inevitably leads to the anthropomorphic conception of "creation", the true *spiritual* side of Man and Nature (or rather, Man *in* Nature) has become for it a sealed book. Western "civilised" humanity has stifled that Principle in its own nature which alone can grasp the eternal verities (cf. "Ye cannot serve God and Mammon" which, correctly understood, means exactly this), and apply them to the solving of the problems of life (See the Maha Chohan's Letter, *ante* Vol. 30, v.).

In Vol. i. S.D., page 9,* H. P. B. writes;—"It is not the One Unknown ever-present God in Nature *in abscondito* that is rejected (by Occult science), but the God of human dogma and his *humanized* 'World' !. In

* The references I give are all to the first edition of the S. D. I do not recognise Mrs. Besant's corrupted version which she calls the "Third and Revised Edition" issued after H. P. B.'s death, and which contains many thousands of quite unnecessary and unjustifiable corrections and alterations.

his infinite conceit and inherent pride and vanity, man shaped it himself with his sacrilegious hand out of the material he found in his small brain-fabric, and forced it upon mankind as a direct revelation from the one unrevealed SPACE." In other words, man invented an anthropomorphic God—and *extra-cosmic* instead of an *intra-cosmic* Deity.

The Occult Catechism contains the following questions and answers; (Vol. i. p. 11).

What is it that ever is?

Space, the eternal Anupadaka (parentless).

What is it that is ever coming and going?

The Great Breath. . . that which ever is is one, that which ever was is one, that which is ever being and becoming is also one; and this is Space.

H. P. B. gives another extract later on (p. 120) when the Master is made to ask the pupil;—

Lift thy head, oh Lanoo (disciple); dost thou see one, or countless lights above thee, burning in the dark midnight sky?

I see one Flame, oh Gurudeva (Divine Teacher), I see countless undetached sparks shining in it.

Thou sayest well. And now look around and into thyself. That light which burns inside thee, does thou feel it different in any wise from the light that shines in thy Brother-men?

It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying, "Thy Soul and My Soul."

The outstanding feature of every ancient faith is

this essential fact of the Oneness of man and the Universe.. In Vol. I. (p. 380, note), H. P. B. quotes M. Emile Burnouf, who, has, she says, "seized this idea perfectly". He states that "Brahmâ [the Hindu Creator, the active aspect of Deity] having evolved himself from the Soul of the world [Brahma *neuter*], once separated from the first cause, he evaporates with, and emanates all nature out of himself. He does not stand above it, but is mixed up with it; Brahma and the Universe form one Being, each particle of which is in its essence Brahma himself, who proceeded out of himself." Therefore, in the logical working-out of this teaching, the *result* is clearly seen to be the evolution of those whom we call Masters of Wisdom. It is not only a possibility, but an *indispensable* corollary; for it follows that, if a man should pursue the path of *self*-knowledge long enough (through many lives) complying with all the rules and providing all the conditions—"living the life", in short—he must ultimately achieve union with the Divinity *within himself*, and so become himself divine. At the base of his own nature he will find—GOD. "*That thou art*" say the Upanishads, over and over again, in many different forms:

"Whoso seeth all things in that Self, and Self in everything; from that he'll no more hide.

"Who knoweth that all things are Self; for him what grief existeth, what delusion, when he gazeth on the Oneness.

Ishopanishad.

"Him hard to behold, occultly pervading, placed down in the heart, in the Cave [of the "heart"] hid;

ancient—by means of the practice of supreme at-one-ment on God the wise dwelling, joy and grief he abandons.

“Unborn, eternal, everlasting, this Ancient; unslain he remains though the body be slain.

“Smaller than small [yet] greater than great, in the heart of this creature [Man] the Self doth repose.

Kathopanishad.

“In whom heaven, earth and interspace are woven, mind and all lives, Him and Him only know to be the Self. Away with other creeds; He is the bridge to the immortal.

“Life sure is He who flames through all Creation. . . This Self is to be reached by truth alone, [and] meditation, by knowledge pure, and constant discipline.

Mundakopanishad.

“Of that Brahman supreme it hath also been sung; in Him is the three [the Logos, the individual soul, and the universe]; He too is the ultimate base, beyond all decay.

“As oil in seeds, butter in cream, water in springs, and in the fire-sticks fire, so is the Self found in the self [by him] who seeks for Him with truth and meditation.

“The Self pervading all, as butter milk pervades, in meditation and self-knowledge rooted, that Brahman, theme sublime of sacred teaching.

“The Man, the size of a thumb, the inner Self, sits ever in the heart of all that's born; by mind-ruling in the heart, is He revealed. That they who know, immortal they become.

“Surely is He the guardian of this world as long as

time shall last, the lord of all, in every creature hid. . . Thus knowing Him, one cuts the bonds of death.

"His form stands not within the vision's field, with eye no man beholds Him. Him standing in the heart; by mind, thus they who know immortal they become.

. . . the wise who gaze on Him within their self enthroned, theirs and not others', is the bliss which aye endures."

Shvetashvataropanishad.

I have given more of the teachings of this last Upanishad, because the "Path" to immortality is so clearly indicated in these sublime sentences—for those that have "ears to hear." The distinctions drawn therein between the Self and the self should not be overlooked. I should add that I quote throughout from the translation by G.R.S. Mead and J. C. Chattopadhyaya.

Turning next to the Buddhist scriptures, we find the same idea beautifully expressed by Aryasangha, the Founder of the *first* Yogâchârya school.*

* This Aryasangha, "an Arhat, and a direct disciple of Gautama, the Buddha," must not be confounded, says H. P. B. in the *Theosophical Glossary*, with "that personage of the same name, who is said to have lived in Ayodhya (Oude) about the fifth or sixth century of our era, and taught Tantrika worship in addition to the Yogacharya system." . . . his works, "full of Tantra worship, ritualism, and tenets followed now considerably by the red-cap sects in Sikkim, Bhutan, and Little Tibet (Ladakh, etc.), cannot be the same as the lofty system of the early Yogacharya school of pure Buddhism, "which is neither Northern nor Southern, but absolutely esoteric."

"That which is neither Spirit nor Matter, neither Light nor Darkness, but is verily the container and root of these, that thou art. The Root projects at every-Dawn its shadow on ITSELF, and that shadow thou callest Light and Life, O poor dead Form. . . [this] Life-Light streameth downward through the stair of the seven worlds, the stair of which each step becomes denser and darker. It is of this seven-times-seven scale that thou art the faithful climber and mirror, O little man! Thou art this, but thou knowest it not."

As is said in Vol. I. (p. 177): Everything in the Universe follows analogy, 'as above, so below'; Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane." There is, moreover, according to these Teachings, a triple evolutionary scheme in Nature (*ibid.* p. 181) "for the formation of the three periodical Upadhis; or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point. These are the Monadic (or spiritual), the intellectual, and the physical evolutions; These three are the finite aspects or the reflections on the field of *Cosmic Illusion* [*Italics mine.—A.L.C.*] of Atma, the seventh, the ONE REALITY." To put it shortly; In *man* three streams of evolution meet; for in this Universe

In the S. D. (Vol. I. p. 47) H. P. B. further says, on this point:—"The Buddhism of Gautama, the Buddha was upreared entirely only the tenets of the Secret Doctrine. . . . on which, also, the Upanishads are made to rest; this is undeniable."

MAN is the central fact of existence. In Vol. i. (p. 277) H. P. B. says :—

"Every 'spirit' so-called is either a *disembodied* or a *future man*. As from the highest Archangel (Dhyan Chohan) down to the last conscious 'Builder' (the inferior class of Spiritual Entities), all such are *men*, having lived aeons ago, in other Manvantaras, on this or other Spheres ; so the inferior, semi-intelligent and non-intelligent Elementals—are all *future men*. The whole order of nature evinces a progressive march towards a *higher life*. There is design in the action of the seemingly blindest forces. . . . Three distinct representatives of the Universe in its three distinct aspects are impressed upon our thought by the esoteric philosophy. The pre-existing (evolved from) the ever-existing ; and the phenomenal the world of illusion, the reflection, and shadow thereof. During the great mystery and drama of life known as the Manvantara, real Kosmos is like the object placed behind the white screen upon which are thrown the Chinese shadows, called forth by the magic lantern.* The actual figures and things remain invisible, while the wires of evolution are pulled by the unseen hands ; and men and things are thus but the reflections, on the white field, of the realities *behind* the snares of *Mahamaya*, or the Great Illusion.

The "ethical" side of this profound mystery is beautifully expressed in H. P. B.'s *Voice of the Silence*, which gives the Northern Buddhist teaching ; "All is impermanent in man except the pure bright essence of Alaya.

* Compare Omar's

"We are no other than a moving row
Of Magic Shadow-shapes that come and go
Round with the Sun-illumin'd Lantern held
In Midnight by the Master of the Show."

Here the Persian Astronomer-Poet expresses much the same thought, only clothed in more personal language.

Man is its crystal ray; a beam of light immaculate within, a form of clay material upon the lower surface. That beam is thy life-guide and thy true Self, the Watcher and the silent Thinker, the victim of thy lower self. Thy Soul cannot be hurt save through thy erring body. . . ."

ALICE LEIGHTON CLEATHER.

DID BUDDHA EAT PORK.

In almost every modern work on Buddha or Buddhism it is stated that Buddha ate pork without objection and from this it is inferred that he did not interdict meat eating. This seems to be a popular error which must be corrected, I give a quotation which will explain how the error found its way in translations.

"He rested in Pava, in the grove of Mangoes owned by Chundo a man from the caste of the smiths. Hearing of this, Chundo ran joyfully to meet him, invited the Tathagato to his house, and entertained him with rice, sweetened bread, and a dish of edible* mushrooms. The Buddha ate of the mushrooms, and thereupon commanded the smith not to give any to his disciples, but to bury in a hole whatever remained.

* Not "boar's-meat," as it is usually translated. The error arose in the following manner. The dish which Chundo placed before the Tathagato is called "Sukaramaddavam" in the Pali texts. Even the oldest Indian commentators did not understand the word correctly, the true local meaning probably had been lost. "Sukaro" means wild-pig, boar "maddavam" tender, savory palatable, but the connection of the two gives a doubtful meaning. In spite of many contrary reasons, it has been generally taken for granted that it could only possibly mean "boar's-meat". Whereas this

MAHA BODHI COLLEGE, COLOMBO.

PRINCIPAL'S REPORT FOR 1922.

VEN : SIRs. LADIES AND GENTLEMEN,

It is my privilege to extend a very warm welcome to the Maha Sangha and you, Ladies and Gentlemen, to this the first prize-giving function to be held in these premises in connection with the Mahabodhi College ; and I desire to thank you all, for so readily responding to our invitations.

It is fitting that on an occasion like the present I should place before the public a brief account of the past history of this institution. This College started in 1901 as the Maligakanda Buddhist English School and was so conducted under the auspices of the Punya-Sri-Wardena Society till 1907, in which year, it was handed over to the local Maha Bodhi Society. The late lamented Mudliyar D. C. Hewavitarna had inspired the need of Buddhist Education on purely Buddhist lines and his devoted son, the Venerable Anagarika Dharmapala and his esteemed disciple, the late Brachmacharya Walisingha Harishchandra gave the institution a good start under the name of Maha Bodhi College. The School continued to make progress under the principalship of Mr. J. E. Kandiah and Mr. M. Lahiri, B.A. whose services Mr. Dharmapala secured for

is entirely a misunderstanding. It is not to be translated "The tender or palatable of the boar, but that which is "tender or palatable to a boar"—freely translated, "Boar's joy or wild pig's delight." This transposed designation had been given in the time of the Buddha, to a species of edible mushrooms in the land of Magadha, which were sought after by the boar in India as eagerly as the truffle is by the boar in Europe.

Among the mushrooms prepared by Chundo for the Tathagato there were some poisonous ones, which the master perceived at once. Hence it is explained, in the most natural manner, why the Buddha commanded the smith not to give any to his disciples, but to throw the remainder away as unfit to eat.

(A Buddhist Catechism page 34—by Subhadra Bhikshu.)

Lahore, 13th February, 1923.

SHEO NARAIN.

Buddhist Educational work in Ceylon. At this stage the school was recognised by the department of Education and registered as a grant-in-aid School. Mr. Lahiri was succeeded by Mr. J. Mac-Gilvray a science graduate, who died quite unexpectedly while on a visit to India. The College then passed many a vicissitude but yet was maintained efficiently by the late Mr. Edmund Hewavitarna. About this time the school lost the valuable services of Mr. Harischandra ; but it was fortunate to find in the Doctor C. A. Hewavitarna an ardent and enthusiastic Manager. Mr. D. C. Ranasingha became Principal in 1914 and the College increased both in numbers and efficiency under him so much so that it recorded successes even in the London Matriculation Examination and in the Cambridge Locals. Owing to the unfortunate events of 1915 the school lost much both in attendance and in finance. It was about this time that the department of Education also withdrew the annual inspection and the Government grant. The school had to content itself with its own examinations but the boys in the Higher classes secured passes and even distinctions in the examinations of the London College of Preceptors. The school continued to exist under these circumstances ; it was removed to these premises kindly given by the Ven : Anagarika Dharmapala and was maintained more or less by the munificence of the Hewavitarna family for over five years. It has cost the manager Rs. 6757-75 to keep the school going during this period and he had also to spend another Rs. 6000-00 to put up an additional building to accomodate the lower School. Mr. K. V. Rao who was principal during the latter part of this period was succeeded in 1918 by Mr. H. W. Boniface Perera. During Mr. Perera's principalship the College was placed again on the list of recognised English Schools by Mr. E. B. Denham, the then Director of Education and it has subsequently worked its way up and today we are placed in the grade I of Efficient Elementary Schools and work on the basis of the attendance grant. This in short is a resume of our past history.

I took charge of the school in June 1921 but this report deals mainly with the events of 1922. Mr. Boniface Perera, who remained as Head Master left us at the end of 1921 to take charge of St. Mary's, Kegalle. The College also lost an able teacher in Mrs. de Bruin, nee Miss. Dorothy Loos who left us about the same time. Mr. L. C. S. Gooneratne one of our upper school teachers who made himself generally useful both in and out of the class-room and rendered valuable services as Scout Master and Drill Instructor left us at the beginning of the year to join the Government English School at Veyangoda. Miss A. M. Rodrigo and Miss Esme Claessen two of our lower school teachers also left us during the year. Miss B. M. Rode a teacher of much experience and efficiency holding a Second Class Training College Certificate joined us at the beginning of the year, as Head Mistress and Supervisor of the Lower School; she takes also the Singing Classes, and continues to give great satisfaction in her work. Mr. S. T. Saundranayagam a second class certificated teacher and Mr. W. D. E. Perera worked with us each for a short time during the year. Mr. A. C. Paulusz a fully qualified teacher with much experience took charge of our E. S. L. C. Class in June 1922. Mr. D. P. Atapattu joined us in February as an Upper School Teacher and was also responsible for the Upper School Drill and games throughout the year. Among other additions to our staff are Miss J. Amarasingha and Miss Beryl Rode, both qualified teachers. Mr. D. G. S. Wanigaratna a trained teacher who was Head Master of the Buddhist Institute at Matale has joined us at the beginning of this year, as Head Master of the Upper School and Form Master of the new E. S. L. C. class. He has already inspired much energy and enthusiasm both among the masters and the boys who come under his supervision.

Our attendance throughout the year continued to be very satisfactory, it often reached the daily average of 90%. As an efficient Elementary School we have been permitted so far to teach, our boys only up to the E. S. L. C. Examination Standard.

Out of the seven boys who took up the March 1922 Examination, three, namely D. Piyadasa, R. Krishnan and D. Gunaratne secured certificates. The Medical Inspection of the College was conducted by Dr. H. B. Ekanayaka who gave us much valuable advice. The Government Inspection of the different branches of the College work was conducted in November and December. Mr. M. S. Samarasinghe Inspector of Drill and Game, says of our work as follows:—Inspected the Physical Drill Classes. The work seemed to be fair on the whole. Discipline and cleanliness were good. I noticed some improvement in the work since my last inspection.

Mr. C. F. Winzer the Inspector of Drawing speaks of the work in drawing classes in very encouraging terms. He says there is a distinct improvement in the work of the pupils. Mr. K. M. J. Perera assistant Inspector of schools has left the following record about the Sinhalese of the College. "Examined the Sinhalese Literature to-day. The general results are very good and I was pleased to note that here the pupils are really made to take an interest in their vernacular."

Mr. L. Mc D. Robison, Divisional Inspector of Schools, assisted by Messrs. J. H. De Saram and S. L. B. Kapukotuwa, conducted the examination for the annual grant. They were much pleased with the work of the different classes. The report of the Inspectors is not yet available but Mr. Robison has written as follows in the Log Book. "The annual inspection was held by Messrs. de Saram, Kapukotuwa and myself. Steady improvement is noticed."

The Lower School. I am happy to say, received much commendation at the hands of Mr. de Saram who, I expect will recommend a merit grant for that part of our school work. In the Lower School we are in a position to pay special attention to boys who come from Vernacular Schools after passing the third Standard in Sinhalese or Tamil, for we work there on what is known in the Departmental Code as the Third

Syllabus. This arrangement lost for us at the beginning of last year as many as 25 boys.

I have re-organised the teaching of Sinhalese throughout the College and now we have classes from the Fourth Standard up to the eighth and the boys in the E. S. L. C. class have also extra lessons in translation from Sinhalese into English and Vice Versa. Sinhalese Grammar is taught in every class and in addition to the departmental Sinhalese Readers the boys read "Sataka" and "Sloka" books and receive special tuition in Sinhalese classics of prose as well as verse. My special thanks are due for the valuable help given from the very beginning by the Rev : L. Sri Nivasa Thero.

At the suggestion of the Ven : Anagarika Dharmapala I have also introduced Pali into all the classes of the Upper School. We are beholden to a number of devoted Bhikkus for the teaching of Pali. I must make special mention here of the very efficient work done in this subject by the Wilamune Dharmakirti Thero who has come to us from Adahana Malu Vihara, Asgiriya, Kandy. The study of Pali will not only serve the very utilitarian purpose of gaining a pass in a section in the higher examinations hereafter but it will also, it is hoped enable the boy to gain a knowledge of the Buddha Dharma in the original. The religious instruction throughout the school is in a very satisfactory condition. Every class spends half an hour every morning on Religious study and the teaching is in the able hands and under the spiritual care of a band of devoted Bhikkus who also help in the teaching of Sinhalese Literature. Apart from the religious instruction which boys receive in the Class-room, each class during an appointed period is made to worship in the shrine-room connected with the College and practice religious duties under the supervision of a teacher. Much interest is taken in this work by Miss M. Perera and Miss J. Amerasingha of the lower school. Ours is a unique privilege in that we have also a shrine room connected with a boys school in Colombo. Mr. C. Nagahawatte, a Drawing

master of great repute supervises our drawing Classes and does extra work on Saturdays. He is a visiting teacher and so is Mr. H. D. Sirisena who takes a Class in Sinhalese Literature. A very special feature in our work is that a free mid-day meal is given to fifteen boys daily at the expense of the manager. Nearly twenty-five boys receive their tuition free in the school.

The Physical Training and the games side of our activities continue to receive the attention of Mr. D. P. Atapattu and Mr. C. Austin de Silva who as prefect of games has inspired much enthusiasm on the cricket field just as much as he has done in the class-room. Mr. Wanigaratna our New Head Master in addition to his other work is also doing the Drill of the upper classes. Miss L. Redick and Miss Beryl Rode also do good work in the Lower School Drill Classes. We are very fortunate to own a cricket pitch of our own in the Victoria Park. Cricket and Football are as popular with our boys as elsewhere. The College cricket was confined during the year to a series of competition matches for a banner which Mr. Bernard Jayasuriya a member of the Sinhalese Sports Club has kindly offered for inter-class competition. I must congratulate the Seventh standard on winning this banner for the first time.

A weaving class is one of our recent acquisitions and we hope to extend the Industrial instruction in other directions too. The English Debating Society and Literary Association of the College has a great attraction to the majority of the Upper School and is responsible for much enthusiasm. The Sinhalese Literary Association is open to boys in all the classes above the Fourth standard and maintains a record of usefulness.

I regret I do not possess much information concerning the progress or welfare of our Old Boys. However, I have been requested by several enthusiastic Old Boys to start an Old Boys Union ; and the resuscitation of the College magazine, which has been published this term, will I hope, keep the College in touch with the Old Boys and bring about the desired effect. I must record here my personal thanks to Mr. C. Austin de Silva

and his co-workers for the publication of the Magazine. One piece of news at least, about two of our more recent Old Boys is very heartening P. Martis Peiris and R. D. A. Jayawardena have gone under training one at the Polwatte Vihara and the other at Panadura to enter the Order of the Sangha.

It is with much regret that I record here the all too premature death at Calcutta of D. Piyadasa one of our recent Old Boys who under the instruction of the Ven: Anagarika Dharmapala hoped to work under the Maha Bodhi Society in propagating the Dhamma. One boy D. W. Suriyaaratchi of the Lower School died while yet a student of the College.

It is my pleasant duty to express my sincere thanks to each and every member of the staff for the very valuable help and co-operation they have always given me and without whose aid it would be almost impossible for me to record many an item in this report. I must also thank Mr. Neelkamal Hewavitarne who looked after the duties of manager of the College during the sojourn last year of Dr. C. A. Hewavitarne in Europe. I must also record the thanks of the College to Mr. E. S. Jayasinghe for the services he has freely given us in auditing the College accounts and for many and occasion of valued advice.

It will not be out of place to state here what has immediately preceeded yesterday and to-day as Celebration of the Founder's Day. We had a full night Pirith ceremony an a Sanghika Dāna and a special puja to the revered memory of our founder the Mudliyar D. C. Hewavitarne. We have offered the merits of all our religious doings to the Devas and to the memory of the Mudliyar and venture to request that you, of our audience also, will heartily share these merits and make your own Prarthanas.

Before concluding I must give what we have as our aim and object in this school. It is our fervent hope and effort to help in building our national character and to give a sound Buddhist Training and Education to make useful citizens of the boys who pass through this Institution. Our possibilities of the future are very vast and I hope fervently that brighter and

greater achievements are awaiting us. Buddhist educational work, in our midst especially, is in need of much more serious attention from the public ; as is well-known there are a very large number of Buddhist children attending missionary schools for want of good Buddhist schools. That this state of things should continue much longer is certainly a great disgrace to the community. And now that the Local Maha Bodhi Society has recently been reorganised, I hope that the Buddhist public will come more and more into our work and help to build a great institution worthy of the Buddhists, out of the present Maha Bodhi College.

Finally I thank the Ven. Maha-Nayaka Thero for having so kindly consented to preside on this occasion and the Nayaka Theros and the other Sangha as well as you, Ladies and Gentlemen, for your sympathy and presence here to-day.

IS BUDDHISM ESOTERIC.

The first of the European thinkers who studied Buddhism was Schopenhauer. To him Buddhism appeared as a pessimism, which made him say "If I am to take the results of my own philosophy as the standard of truth, I should be obliged to concede to Buddhism the pre-eminence over other systems of philosophy."

The late Madame Blavatsky in her "Voice of the Silence" has appended certain explanatory notes showing that the "occultism" that she had learnt from the Buddhist Masters of the Himalayas does not very much differ from the "exoteric" Buddhism of Ceylon. The fact of the matter is that the exposition of Ceylon Buddhism was first made to European scholars by Christian mis-

sionaries, who, like the blind men in the Udāna parable, misled the blind people of Europe.

In ancient India the Brahman and other heretical teachers did their best to distort Buddhism by calling it a "sunnyavāda", "nastikavāda", and the Malayalee Brahman Sankara who was outcasted by his people, became the chief opponent of a distorted Buddhism, who, it is said, went about persecuting the Buddhists. When did Sankara live? We have historic evidence that Buddhism was a living religion in the tenth century in Kashmir, Kosala, Magadha and Bengal. Had Sankara lived in the seventh century the great Chinese traveller, Hwen Thsang, ought to have noticed, as he had been a minute describer of details with regard to Buddhism. Buddhism was then the one religion in Bamian, Chinese Turkestan, Taxila, Gandahar. After Hwen Thsang came I'tsing who spent about 12 years in India, and even he has not said anything about Sankara. In the tenth century the great Bengalee Buddhist monk, Srigṇāna Dipamkara of the Vikramasila monastery, left Magadha and Bengal to reform the Buddhism of Tibet, and he makes no mention of Sankara, nor of his Advaita philosophy. Sankara's guru said not a word against Buddhism, and his parama guru Gaudapāda, the author of the Karikā of the Mandukya Upānishad also said not a word against Buddhism.

The first to create to discord was therefore Sankara the Malayali, who being driven out of his own native village came over to Northern India, and began the study of the Vedānta and Buddhism. History provides instances where the bastard sons have become great destroyers

as in the case of the Roman emperor Constantine, who made Christianity the state religion, and began the persecutions of all other cults that existed in the Roman empire, and this Constantine's mother was the daughter of a tavern keeper. William, the Conqueror, was another instance of destructive persecution. Jesus went against his own people, and he was not held in respect by his own village folk because of his low status.

Sankara's predecessors did not want to disturb the harmony that was then existing between Buddhists and Brahmans. The country was free from the alien adventurer. Buddhism was living, doing good work for the amelioration of the lower classes. The lower classes under the aegis of Buddhism were happy. Then came this great disturber of unity, and the creator of discord. Indian people followed the apostle of Discord, and the long continued unity and brotherhood was for the first time disturbed. The door was opened to the alien adventurer, and the Arab invaders came, and India fell. India lost two of her most precious inheritances; (1) the religion of compassion of the Lord Buddha, (2) the independence which she had maintained for three thousand years. Buddhism teaches individual freedom from the ten fetters called Sanyojanas. The Buddha taught the science of *vimukti nāna darsana*, showing the way to gain individual freedom. The Brahman taught the doctrine of supreme egoism which made him to say that he is Brahman, and that he is God. I am eternal (*aham nit yosmī*); I am Brahma (*aham brahmasmī*), were the shibboleths of the ascetic brahman. The Lord Buddha enunciated the doctrine of humility and service, and

taught His disciples to give up pride of birth and of learning and to destroy the *asmimāna* egoism.

H. P. Blavatsky in a note in page 80 of the 'Voice of the Silence' says "The Dharmakāya body is that of a complete Buddha, i.e., no body at all, but an ideal breath: Consciousness merged in the Universal Consciousness, or Soul devoid of every attribute. Once a *Dharmakaya*, an Adept or Buddha leaves behind every possible relation with or thought for, this earth. Thus, to be enabled to help humanity, an Adept who has won the right to Nirvana "renounces the Dharmakaya body" in mystic parlance; keeps, of the *Sambhogaya kaya*, only the great and complete knowledge, and remains in his *Nirmanakaya* body. The esoteric school teaches that Gautama Buddha, with several of his Arhats, is such a *Nirmanakaya*, higher than whom, on account of the great renunciation and sacrifice for mankind, there is none known."

A VALUABLE PRESENT

The Oriental Library of the Maha Bodhi Society is the recipient of a costly gift in the shape of five quarto Volumes of *SERINDIA* which are priced 18 guineas, from the esteemed lady, Mrs. Alma Senda of 20 Loudon Street, Calcutta. She has also presented 3 teak tables and 18 chairs to the Reading Room of the Library at 4a, College Square. The Committee tender their best thanks to Mrs. Alma Senda.

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MRS. T. R. FOSTER MISSIONARY FUND.

Statement of Expenses for the Month of January, 1922.

	RS. A. P.	RS. A. P.
Revd. Saranankara a/c		2 0 0
Cloth for the priest		3 0 0
Books for 2 students		8 8 0
School-fees for 2 students		5 8 0
Food expenses for 1 priest and 2 boys		55 12 0
Clerk's salary in part		40 0 0
Conveyance		2 10 0
Miscellaneous		1 1 6
The late Piyadasa a/c (a student)		
Medicine, etc.	10 0 0	.....
Telegram	21 4 0	.....
Fruits, diet, etc.	3 8 0	.....
Coffin, Carriage, etc.	55 0 0	.....
Band	20 0 0	.....
Flowers, firewood, scents, etc.	21 12 0	.....
Clothes	10 4 0	.....
Dāna (gift and feast in his name)	17 11 0	.....
Train fare to his father	22 0 0	.....
Conveyance	37 3 0	.....
		<hr/> 218 10 0
TOTAL		<hr/> 337 2 0

SRI DHARMARAJIKA VIHARA.

Statements of Receipts and Expenses for January, 1923.

RECEIPTS.	RS. A. P.	EXPENSES.	RS. A. P.
Rent of the Dharmarajika Vihara Hall	3 0 0	Flowers	5 0 0
Sale proceeds of the rotten wood and bamboos	15 0 0	Candles, etc.	1 12 6
		Electric Bill	21 3 0
		Miscellaneous	0 12 0
TOTAL	<hr/> 18 0 0	TOTAL	<hr/> 28 12 0

THE MAHA-BODHI

AND THE

UNITED BUDDHIST WORLD.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

Vol. XXXI

MAY

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No. 5

HOME IS NOT HOME

Home is not home, where love cannot rest,
And peace and contentment lie not in the breast.
Where discord and rancour the hearth does contain,
And jealousy fans up the old fires again.

Go northward, hie southward, turn east or run west,
There home is not home, where love cannot rest.

What if there be grandeur the heart to beguile!
Love is not enchanted in splendour of style,
The glitter may charm, for a moment, the eye,
Love seeks but for fond hearts, its love-knots to tie.

Go northward, hie southward, turn east or run west,
There home is not home, where love cannot rest.

H. W. B. MORENO

INDOLGY

BY

PROF. SYLVAIN LEVI D. LITT.

Translated by

PROF. PHANINDRA NATH BOSE, M.A.

(Continued from page 127 of the last issue)

India is naturally confined to Sanskrit and its dialects. The Sanskrit, the sacred language of India, is now a dead language; and India has long missed other languages in the service of her thought. France is not less interested in the present of India than in her past. Between the *Sakuntala* of Chezy and the *Bhāgavata* of Burnouf, Garcin DE TASSY (13) published his admirable *History of the literature and Hindustani*. The recent work of Jules Bloch (14) on the *Formation of the Marathi Language* is unique in the more rigorous linguistic domain.

A considerable part of Indian literature, almost the whole of the Sanskrit Buddhist literature, is known to us only through Chinese or Tibetan versions; the originals have perished in India with the decay of Buddhism itself in the main-land. Indology has, therefore, the right to reclaim, and with pride, the works like *Rgya Tch'er rol pa* of Foucaux (15), the Fragmentary extracts from *Kandjour* of Feer (16), the index of *Bastan-hygur* of P. Cordier (17), the *Sutrālanākāra* of Huber (18), and *Five Hundred Tales from the Chinese Tripitaka* of Chavannes (19). It is also necessary to mention the part played by France in recent years in the decipherment of the languages of Central Asia, namely,—Iranian—Oriental

language (M.M. Gauthiot and Pelliot), Koutchan language (M. M. Sylvain Lévi and Meillet) and Sogdian language (M. Gauthiot).

It would be unjust to pass over entirely in silence the work of the translators; they are worthy instruments to the cause, as they facilitate the access of the more difficult Texts to the specialists, on the other hand, they endeavour to initiate the public in the principal works of India, and to enrich the common knowledge of humanity. The act of the Extreme-orient has profoundly influenced the contemporary taste; the thoughts of India have also slowly penetrated into the West. Without proceeding to a very long nomenclature, it will suffice to mention :—Loiseleur-Deslongchamps—(Laws of Manu), Langlois—(Harivamsa), Fauche—[Rāmāyana, Mahabharata (incomplete) Works of Kālidāsa, Dasa-Kumāra-Charita, etc.] The more recent publications are—*Mudrā Rākṣhasa* of Victor Henry for the Oriental Collection, *Rāmāyana* of Roussel for the Bibliothèque Orientale, *Vāsavadattā* of Bastor also for the Bibliothèque Orientale. The *Ring of Sacountalā* by A. F. Hérold (20) played in the Theatre de Coerve, speaks of the success of Kālidāsa in the French Theatre.

We have altogether to leave aside the numerous articles-important though they are—published in the various periodicals like the *Journal Asiatique*, *Memoires de la société de linguistique*, *T'oung Pao*, *Bulletin de l'Ecole Francaise d'Extreme-Orient*, *Journal des Savants*, etc.

It should be remembered that the materials of the Science are not the science itself; the work demands a

definite effort of composition, which is again only another form of exactitude.

France of Chezy, of Burnouf, of Bergaigne—to speak only of the dead men—can recall with a legitimate pride the part played by her in the development of Indology; her efforts are always aimed to serve the final ideal; they are constantly tending to be precise and to illuminate the conscience of humanity.

(1) Anquetil Duperron—*Oupnek'hat* (*id est, secretum legedum*); *opus ipsa in India rarissimum, continens antiquam et arcanam, sen theologicam et philosophicam doctrinam equatuor sacris Indorum libris, Rik Beid, Djedjr Beid, Sam Beid, Atharban Beid.....Tomus I.....(1801), Tomus II.....(1802).*

(2) A. L. Chezy—*Discours Prononcé au college Royal de France a l'ouverture du cours de langue et de littérature Sanskrîtes* (1815)—*Abhijñānasakuntalam* (Paris 1830).

(3) Eugene Burnouf—*Le Bhāgavata Purāna on Histoire Poétique de Krichna*, Text and Translation, 3 vols. Paris, 1840-1847.

—*Introduction à l'histoire du Bouddhisme Indien*, vol. I (1845).

—*Le Lotus de la Bonne Loi*, Translated From Sanskrit with a commentary and 21 memoirs relating to Buddhism (1852).

(4) Adolphe Régnier—*Etudes sur la Grammaire Vedique, Prātichakhyā du Rig-Veda*, Paris, 1859.

(5) Barthelmy Saint-Hilaire—*Premier Memoire sur le Sankhya* (1852).

(6) Auguste Barth—*Les Religions de l'Inde* (Article published in the *Encyclopædia of Religious Sciences*, 1876-1882).

(7) Abel Bergaigne—*La Religion Vedique d'après les hymnes du Rig-Veda*, 3 vols. Paris (1878-1883).

- Le Bhāmini-vilasa, recueil de Sentences du pandit Djagannāth, Text, Translation and Notes* (1872).
- (8) Paul Regnaud—*Matériaux pour servir à l'histoire de la philosophie de l'Inde*, 2 vols. Paris (1876-1878).
 - Etudes sur les poètes Sanskrits de l'époque classique, Bhartrihari*, Paris (1871).
- (9) E. Senart—*Essai Sur la Légende du Buddha, son Caractère et ses origines* (1875).
 - Mahāvastu Avadānam*—Text and Commentary 3 vols. (1882-1897).
 - Les Inscriptions de Piyadasi*, 2 vols. (1881-1886).
- (10) Abel Bergaigne—*Manuel pour étudier la langue Sanskrit* (1884).
 - Inscriptions Sanscrites de Campa et due Cambodge* (1893).
- Abel and V. Henry—*Manuel pour étudier le Sanscrit Védique* (1890).
- (11) Sylvain Lévi—*Le Théâtre Indien* (1890).
 - La doctrine du sacrifice dans les Brahmanas* (1898).
 - Le Nepal, étude historique d'un royaume Hindou* (3 vols., Paris, 1905-1908).
- (12) A. Foucher—*Etude sur l'Iconographie bouddhique de l'Inde* (1900).
 - Les Bas-reliefs gréco-bouddhiques du Gandhāra* (1905).
- (13) Garcin de Tassy—*Histoire de la littérature hindou et Hindoustani*, 2 vols. (1839-1847).
- (14) Jules Bloch—*Le Formation de la langue Marathe* (1914).
- (15) Ph. Ed. Foucaux—*Rgya tch'er rol pa* (Tibetan Text French Translations) 2 vols. (1847-1848).
- (16) Léon Feer—*Fragments du Kandjour* Translated from Tibetan in *Annales du Musée Guimet*, Vol. V (1883).
- (17) P. Cordier—*Catalogue du Fonds Tibétain* (1909).

(18) Edouard Huber—*Acvaghosa-Sutrālanḥāra*, Translated into French from Chinese version of Kumarjīva (1908).

(19) E. Chavannes—*Cinq ceuts contes et apologues*, 3 vols. (1910-1911).

(20) A. F. Herold—*L'anneau de Caṅkuntala* (1896).

✓ LORD RONALDSHAY AND BUDDHA'S RELIC.

CALCUTTA SCENE RECALLED.

There is in the Presidency of Madras a small village not far from the Kistna river called Bhattiprolu, standing in the centre of country overspread with ancient monuments in brick and marble, writes Lord Ronaldshay in his new book "Lands of the Thunderbolt," published by Constable. So little respect had the people of the locality for these silent witnesses of a long forgotten age, that they treated them merely as a convenient source on which to draw for road-making and other secular purposes, until these acts of vandalism attracted the attention of the authorities.

The interest of the Archaeological Department once aroused, a careful examination of the site was carried out by Mr. Rae, an officer of the department, in 1892. The investigation was rich in results, amongst the finds being three caskets, two of which contained crystal phials in which were enshrined relics of the Buddha with inscriptions to that effect. There are grounds for supposing that these sacred relics were deposited in the stupa of Bhattiprolu at least twenty-one centuries ago, and that they fell to the lot of one of the eight kings, amongst whom the cremation ashes of the great Teacher are said to

have been distributed. For some years the casket with its precious burden rested in the Madras Museum. The Government of India then made it known that they were willing to hand the relic over to any society of Buddhists, which might be in a position to offer it a suitable resting place. The Mahabodhi Society, under the inspiration of one of its office-bearers, the venerable the Anagarika Dharmapala accepted the offer; and in due course a vihara for its reception was erected in College Square, Calcutta, under the title of the Sri Dharma Rajika Chaitya Vihara.

It fell to my lot to present the relic to the Society; and on November 26, 1920, being the day of the full moon, the ceremony took place. At eight in the morning a great procession of shaven and long-robed monks, nearly half a mile in length, wound its way through the northern gateway into the grounds of Government House, and moving rhythmically to the clash of cymbals and the blare of trumpets, came to the great stone stairway at the northern entrance. At the head of the procession were three Buddhists in pure white robes, bearing upon their shoulders brazen vessels containing holy water from the Ganges. A group of trumpeters followed, and behind them streamed yellow-clad monks from Ceylon, magenta-robed and picturesquely-mitred priests from the far Himalayas, detachments from the monasteries of Burma, Siam, China, and Japan. Prominent among those taking part in the proceedings were four persons, all remarkable in their way—the Hon. Justice Sir Asutosh Mukherjee, C.S.I., President of the Society, the Venerable Anagarika Dharmapala in flowing robes of crimson silk, a Singhalese chief, who claimed descent

from a contemporary of the Emperor Asoka, and, white-robed and bare-footed, representing the Theosophical Church, the arresting figure of Mrs. Annie Besant. After receiving the relic the procession moved off to the new vihara in College Square, to which I myself proceeded later in the day to take part in the ceremony of consecration.

The ceremony was carried out in strict accordance with ancient Buddhist tradition, which demanded on such occasions that the King or his re-presentative should first enter the building unaccompanied, to receive the special blessing of the officiating priests before admission was granted to the others. I accordingly unlocked the gate at the entrance, and proceeding along to the upper storey of the building, found myself in the temple, a rectangular hall, the walls and ceiling of which were adorned with frescoes copied from the famous paintings at Ajanta. At the far end was an altar, and behind this a stupa, six feet or more in height. The temple was empty save for a small number of yellow-robed priests grouped round the stupa, who chanted a blessing in Pali. At the conclusion of this, all others taking part in the ceremony were admitted. A further recitation in Pali was given, and the service concluded with short addresses by those chiefly concerned.

So, after the lapse of many centuries did the ashes of the great Teacher find a resting-place in the land watered by the holy river, on whose banks the seed of his teaching had first been sown.

BODHIDHARMA OR THE WISDOM-RELIGION.

XII.

In my last article I dealt with the most fundamental teaching of the Wisdom-Religion, the *One-ness of man with the Universe*; necessarily very briefly, but I quoted enough to prove that it was also taught by the writers of the most ancient mystical scriptures known to us—the *Upanishads*. Flowing from this sublime and soul-satisfying tenet is the natural corollary, taught by the Esoteric Philosophy, that “everything lives and is conscious”—but it does not teach that all life and consciousness are similar to those of human or even animal beings. Moreover, the distinction between consciousness *per se* and *self-consciousness* must be drawn, the latter being man’s special heritage, the “I am I” faculty of cognition. The former is “the ‘Absolute Consciousness’ which is ‘behind’ phenomena, and which is only termed *unconsciousness* [e.g. by such philosophers as Hegel] in the absence of any element of personality.” It therefore necessarily transcends human conception, for we are unable to form any concepts save in terms of empirical phenomena; and are powerless from the very constitution of our being to “raise the veil that shrouds the majesty of the Absolute.” None the less must that Absolute be postulated, for any reasonable explanation of existence.

The teachings given out in the S. D. which deal with Evolution are absolutely comprehensive and far-reaching, transcending anything as yet known to or admitted by modern science, which but re-discovers and re-labels facts

well known to the ancients in a more completely correlated and connected form. For they worked in conformity with the *known* fact of the essential Unity of Man and Nature, and the consequent universality of the reign of that Law in all departments of human activity.

There are, further, two important Laws taught by the Wisdom-Religion, which practically cover the whole field of evolution, both visible and invisible. These are generally known as the Laws of "Karma" and "Re-birth"—or "Re-incarnation"—respectively. "Physically, Karma means action; metaphysically, the Law of Retribution, the Law of Cause and Effect or Ethical Causation. Nemesis only in one sense, that of bad Karma. It is the eleventh *Nidana* in the concatenation of causes and effects in orthodox Buddhism; yet it is the power that controls all things, the resultant of moral action. . . Karma neither punishes nor rewards, it is simply *the one* Universal Law which guides unerringly, so to say, blindly, all other laws productive of certain effects along the grooves of their respective causations. . . No 'personality'—a mere bundle of material atoms and of instinctual and mental characteristics—can of course continue, as such, in the world of pure Spirit. . . Only that which is immortal in its very nature and divine in its essence, namely, the Ego, can exist for ever. . . ."

"The doctrine of *Re-birth*", says H. P. B. was "believed in by Jesus and the Apostles, as by all men in those days; but denied now by the Christians. . . . The putting on of flesh periodically by the Soul or the Ego, was a universal belief. . . ."

Kapila, the author of the Sankhya philosophy, says;

—"All souls have a subtle vehicle, image of the body, which carries the passive soul from one material dwelling to another." Herodotus tells his readers that the Egyptians "are the earliest who have spoken of this doctrine, according to which the soul is immortal, and after the destruction of the body, *enters into a newly born being. . .*" (I take the above extracts from H. P. B.'s *Theosophical Glossary*).

It will be seen that, granting the truth of the foregoing hypotheses, it must follow that man is in intimate connection—as I showed in the last article—in *his own "body, parts and passions"*, with all departments of Nature—moral, psychical, and physical. Could he but find the Key to the *practical* knowledge of this, such knowledge would make of him "a god"; For the *trained Will* of man is a creative force of the most magic potency. This is precisely the teaching of the Guardians of the Esoteric Wisdom, and is the true cause of their withholding that Key from the mankind of to-day. As H. P. B. says in the Introductory to Vol. I, S. D.:—"The danger is this; Doctrines such as the planetary chain, or the seven races (elaborated in Vol. II), at once give a clue to the seven-fold nature of man, for each principle is correlated to a plane [of consciousness] a planet, and a race; and the human principles are, on every plane, correlated to sevenfold occult forces—those of the higher planes being of tremendous power. So that any septenary division at once gives a clue to tremendous occult powers, *the abuse of which would cause incalculable evil to humanity.*" (Italics are mine). Therefore, it is not the Masters of Wisdom, the "Masters of

Compassion", Who will be the ones to grant the Key of the ancient MYSTERIES—now in Their safe keeping—to a world "whose god is gold and their religion the pursuit of wealth" (*Richard Wagner's Prose Works*). For this is the Kali Yuga, the Black or Iron Age; and are not Coal and Iron two of the most important essentials of modern materialistic civilisation?

How could such a sense-bound generation grasp one of the most important tenets of the Esoteric Teachings, clearly given out as the "Heart Doctrine" by H. P. B. in the *Voice of the Silence* (*The Two Paths*, verse 2, note)*: It is this; That "the heart" of the Universe is Love"—love so divine and impersonal as but faintly to be comprehended by finite minds. In the *Voice of the Silence* this Soul is identified with Alaya, which is Compassion:—

Compassion is no attribute. It is the Law of—LAWS—eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal.

—The more thou dost become at one with it, thy being

* "The two schools of Buddha's doctrine, the Esoteric and the Exoteric are respectively called the 'Heart' and the 'Eye' Doctrine. The *Bodhidharma* (Wisdom-Religion) called them in China—whence the names reached Tibet—the *Tsung-men* (Exoteric school). The former is so named, because it is the teaching which emanated from Gautama Buddha's *heart*, whereas the 'Eye' Doctrine was the work of his head or brain. The 'Heart Doctrine' is also called the 'seal of truth' of the 'true seal', a symbol found on the heading of almost all Esoteric works."

melted in its BEING, the more thy Soul unites with that which IS, the more thou wilt become COMPASSION ABSOLUTE.*

And in the *Secret Doctrine*, Vol. I (pp. 48, 49) it is said:—

Alaya is literally the "Soul of the World". . . the "Over-Soul" of Emerson. . . But what is the belief of the inner Esoteric schools. . . What are the doctrines taught on this subject by the Esoteric "Buddhists"? With them "Alaya" has a double and even a triple meaning. . . In the Yogacharya system of the contemplative Mahayana school, Alaya is both the Universal Soul (Anima Mundi) and the Self of a progressed Adept [*Italics mine*. See above quotations from the *Voice* for a fuller explanation,—A.L.C.] "He who is strong in the Yoga can introduce at will his Alaya by means of meditation into the true Nature of Existence." The "Alaya has an absolute eternal existence," says Aryasanga. . .

A point to which I wish to draw particular attention in this connection is the fact that we have here the *scientific reasons* for the *Practice of Brotherhood*, in the law of the essential One-ness of Man and Nature. For the tenet of Universal Brotherhood proclaims that behind the veil of flesh and matter the *souls* of men are indissolubly united in a basic consciousness, which is "Alaya's SELF" . . . the Law of Love eternal." To work in perfect harmony with this law is to become divine; for the "God within" *knows no other law*, responds to no other appeal, for *it is that law*.

* This "compassion" must not be regarded in the same light as 'God, he divine love' of the Theists. Compassion stands here as an abstract impersonal law, whose nature, being absolute Harmony, is thrown into confusion by discord, suffering, and sin.

The whole of our Western civilisation, on the other hand, is built upon its direct antithesis. As the late Arthur Hugh Clough, the Scottish poet, put it;—"Every man for himself and the Devil take the hindmost." This is the real and logical cause of the suffering, pain, and misery, the confusion and disturbance prevailing everywhere, which are the almost universal conditions of man's life in the present age (see the Maha Chohan's Letter in the November number, Vol. 30). Modern science shows us the inexorable nature of Law in its action on and in matter; but fails to apply it to the world of man's inner being. The cruel and deadly inventions used in the Great War are the work of those scientists who, deterred by no moral scruples, provide for good and bad alike contrivances which, instead of killing outright, inflict, untold and lifelong suffering. How different the ancient Indian point of view was is shown in the long letter of protest against the attitude of Mr. A. O. Hume, who declared it was "a sin" for the Masters "not to communicate to the world all the knowledge They possess". This letter was written by the Hindu members of the Berhampore T. S. to the *Theosophist* Supplement for November, 1882. "What has been the result of this European standard of judgment?" they ask.

How is power being utilised in every department or branch of physical knowledge? A glance at history will show us that the energy of the civilised world is mainly directed to perfecting and multiplying of weapons for the destruction of human life on the one hand, and on the other to the creation and multiplication of human needs and their gratification. . . . In this respect there is an enormous difference between the ancient Indian and the modern Western civilisation and im-

provements. The object of the first was to ward off untimely death, to reduce the sum of human slaughter—with the view of avoiding future suffering—and to reduce human needs to the narrowest limits possible. . . And still, modern civilisation is daily encouraging every way and means for a still greater sacrifice of human life, without for a moment giving a thought to the enormity of the sin and crime. . . Built as the whole fabric is on the foundation of egotism and self-interest, it cannot be otherwise. If, on the contrary, the basis were self-denial, then the very groove of thinking would have been different. . . There have been instances of Englishmen and Europeans rising to high adeptship. *There is even one now*, to our certain knowledge, in Tibet. How is that even they—notwithstanding their Western training and education—after having conquered their innate dislike of subordinating their will to that of their GURUS, and reaching the same powers—how is that even they, those Europeans, do not give out to their countrymen even so much, or so little, as our Asiatic ADEPTS?"

Indeed that *moral* law which governs the reticence of the Masters of Wisdom is expressly excluded by our modern scientists, otherwise they would not put dangerous discoveries into unworthy hands. "Nature", knows no such separation or distinction. Violate her laws, and the penalty must be paid "to the uttermost farthing." Man *is* now paying, and paying heavily, for long and persistent violation of the most fundamental law of the Universe; for attempting to segregate for his own particular use—as in the case of individuals, families, nations, and even races—that which cannot be thus appropriated without violating the *Law of Compassion*, of Harmony. This Law being abstract and impersonal, acts automatically, and without that element of caprice and variability which is characteristic of all the anthropomorphic.

man-made gods (e.g. Jehovah and Allah), and of the activities attributed to them by their devotees. Every nation *known to history* has perished because of its failure to perceive, and to act in conformity with, this great Law. Such may rise—and have risen—to the greatest and seemingly most glorious heights of material civilisation; but their “house” not being builded on the “rock” of “Alaya’s SELF”, they have gone down, many of them perishing utterly without leaving a trace behind. Only a *spiritual* civilisation can endure. In Ages past—far back in the Night of Time—such did exist, and *they still endure* (for they cannot perish) unseen of man as he is now constituted; but they will emerge once again “in the fulness of time”, and when the hour for their reappearance strikes.

In bringing this series of articles to a close, I venture to express the hope that my very brief summary of the main tenets of the Esoteric Philosophy has sufficed to indicate that the great philosophical religions of the East—Hinduism and Buddhism—have a common basis. Both are the inheritance of the Aryan spirit, Buddhism being the result of Gautama’s effort to reform the Hinduism of his time. They have their common root in those far-off days—the ages of India’s ancient glory—when her Great Rishis came freely among the people, guiding and teaching them. H. P.B.’s great love for India led her to work wholeheartedly in the effort to pave the way for the eventual return of those glorious days; and it will have been seen (in article VI) that the Trans-Himalayan Brotherhood, who sent her forth and ordered her to form the Society subsequently known as the T. S., had this

end in view. For the Aryan Soul is capable, *as no other*, of grasping the sublime conceptions in the safe keeping of the Masters of Wisdom.

That priceless Aryan heritage is thus described :

When moved by the law of Evolution, the Lords of Wisdom infused into Man the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of oneness with his spiritual creators. . . DEVOTION arose out of that feeling, and became the first and foremost motor-in his nature ; for it is the only one which is natural in our heart, which is innate in us. . . It (still) lives undeniably, and has settled in all its ineradicable strength and power in the Asiatic Aryan heart from the Third Race direct through its first 'mind-born' sons—the fruits of *Kriyasakti*.—*The Secret Doctrine*. Vol. I. (pp. 210 11).

Moreover, H. P. B. says (S. D. I, 511);—"It is maintained that India (not in its present limits, but including its ancient boundaries) is the only country in the world which still has among her sons Adepts who have. . . the key to the entire system (of the sacred Wisdom Science). These "ancient boundaries" included of course Tibet, where the Masters of Wisdom lived when H.P.B. was with us ; but she once told us that They were preparing to move even further away from the ever encroaching foot of the Western "invader" with his materialistic civilisation.

If this brief survey has in any small degree helped to awaken the sons of Aryavarta to a realisation of the great treasure which is the Heritage of the Ages, and of which they were once the custodians, I shall be more than content. But, although true spirituality still lingers in the hearts of India's children, the flame burns low ; it is

no longer fed and tended as in olden days, and soon—if the Hindu fails to make an effort to re-animate the sacred fire *within himself*—it may be well-nigh extinguished. It cannot wholly die, but may burn so low that millenniums of suffering will be needed before the Breath of the Spirit can revive, and fan once more the smouldering embers to a Flame.

ALICE LEIGHTON CLEATHER.

✓ SOME EXCAVATIONS AND DISCOVERIES.

(Continued from page 136 of the last issue.)

This column in the ancient site of Besanagar near Bhilsa in the extreme south of Gwalior State was noticed by General Cunningham in 1877. In that year it was encrusted from top to bottom as it still is, with vermillion paint smeared on it by pilgrims. Sir John Marshall in 1909 removed the paint (his interest having been aroused by its strongly unfamiliar design) and found an inscription of great significance. It shows that the figure on the top of the column, if original, should represent *Garuda* the mythical vehicle of Vishnu. The inscription which is in Brahmic character has been read successfully by Dr. Bloch, Dr. Fleet and Professor Barnett and Professor Venis. I will reproduce the translation.

"This *Garuda* column of Vasdeva (Vishnu) the god of gods was erected by Heliodorus, a worshipper of Vishnu the son of Diou and an inhabitant of Taxila who came as Greek ambassador from the great king Antialcidas to king Kaciputra Bhagbhadrā, the Saviour then reigning prosperously in the 14th year of his kingship."

This king Antialcidas judging from the evidence of coins was one of the earlier members of line of Encratides and who ruled both in Bactria and Kabul valley. The other king Bhagbhadrā is probably Bhadrā or Bhadrakā who is mentioned

in some of the Puranas among the successors of Pushya Mitra the founder of Sunga dynasty which succeeded the Mauryan dynasty (Rapson, *Ancient India* p. 134 and 157).

It is often alleged that Hinduism was not a proselytizing religion. The fact is partially true. In ancient times Hinduism must have been a proselytising religion for its own expansion. For instance discoveries in Sumatra and Java amply testify to that fact but by efflux of time it has certainly stagnated in that respect, if we believe Sir Alfred Lyall what he says in his *Asiatic Studies*. Hinduising process still imperceptibly goes on in some non-Hindu tribes in the Himalayas. The inscription I have read to you shows that Greeks Settlers in the country must have been Hinduised and that they gradually merged in the Hindu population. The same thing occurred probably in the case of Zorastrian Settlers if Dr. Spooner is right in his view.

It will be news to many that the grand temple at Boroboedoe unearthed some years ago is richly carved and with extraordinarily fidelity is represented and illustrated in detail the Hindu Epic Mahabharata. A tablet was exhumed giving the name of the builder as Maharaja Mata Ram in Sanskrit characters.

At Docjokarta, His Highness the Maharaja Kapurthala saw 100 temples called Brahmanam temples, two of which he entered and was confronted by the effigies of Vishnu, Siva and Ganesha, the familiar deities of Hinduism. The temples are in a ruinous condition. (*Travels of Maharajah of Kapurthala in Far East* p. 196 and 218).

In this connection let me quote Sir John Marshall. "Of the Greek kings of the Punjab, our knowledge is, as we saw in the last chapter, very limited, and is in fact mainly derived from their coins, which are found in large numbers throughout the Punjab and North-West Frontier. From these coins we have recovered the names of some 40 kings, but of the majority little more is known than their actual names. The only record, on stone, of these kings is one which was found

a thousand miles away from Taxila in the ancient city of Vidisa in Central India. This inscription is carved on a pillar and states that the pillar was set up by a Greek named Heliodorus, the son of Dion, who came as ambassador to Vidisa from Antialcidas, the Greek king of Taxila. Incidentally, this inscription shows us how the Greeks were then embracing the religions of the country of their adoption. With their very elastic pantheon they readily identified Indian gods with their own deities, and just as in Italy they identified Minerva with Athena or Bacchus with Dionysus, so in India they identified the sun-god Surya with Apollo or Kama, the god of love, with their own Eros; and they had no hesitation, therefore, in paying their devotions to Siva or to Parvati to Vishnu or to Lakshmi. (A Guide to Taxila pages 25 and 26).

MASKI EDICT.

Students of Indian history are familiar with the edicts of Emperor Asoka. In some edicts he describes himself Deva nam Piya, the beloved of the gods or Piya-dasi the well-wisher (of all). M. Senart has ably proved that these epithets signified Asoka the grandson of the Maurya king Chandra Gupta who lived in the 3rd century before Christ by elaborate reference to Buddhistic literature.

In the year 1910 in an insignificant little place called Maski not far from Raichur and Dhutti in the midst of gold bearing rocks an edict of the emperor has been discovered. It was brought to light by certain people prospecting for gold. One of these, not long ago noticed that looked like letters of an archaic type on a cavernous rock. Experts deciphered the inscription, the importance of which lies pre-eminently in its mention of the name Asoka as the author of the edict who was hitherto known as noted above Dev Nam Piya or Piya dassi. The text of the edict is mutilated but its close resemblance with the style and the contents with the edicts at Rupnath and Sahasram is significant, these latter being earliest of the Asokian edicts. Consequently the Maski edict

cannot but belong to the 13th year of his coronation. The archeological Deptt. of the Hyderabad State issued in 1913 a detailed description with photographs to which I refer the reader. Let me conclude this brief account of the Maski edict which also indicates south western limits of Asoka's empire, a point which has been the subject of much controversy.

TODAR MAL.

In his report for 1912-1913 Pundit Kishena Sastri Assistant Archeological Superintendent for Epigraphy Madras tells us that "sketches were prepared of the busts of copper statues of the famous Indian financier Todal Mall and two wives. These as in the case of statues of Krishnaraya and Vankatepatti Raya bear on their right shoulders in Nagri and Telegu characters the name of Todar Mall, his two wives Mata Mohan Devi and Pitabibi and his proper name Lala Khem Ram". Pundit Krishen Sastri stops short of explaining how the statues of Todar Mal and his two wives found their way to Tirupatti, how and when it was made. (Madras Presidency). Tribune dated 12th December 1913.

Let us now return to the Punjab and after a little rest start for Taxilla where our sojourn will be necessarily longer than any where else.

TAXILA.

Taxila is of hoary antiquity and nowhere in India have the results of excavations been richer. Topographically the region may be divided into :—

Bhir mound

Sirkap

Babar Khana or Kachcha kot

Sirsukh

and the sites outside these city sites.

Taxila has enjoyed the reputation of being a University town for centuries. Virtually nothing is known of its history prior to the invasion of Alexander, it was here that he received the

submission of this part of the country in 326 B.C. References to Taxila or Takka sila are found in Mahabharat and other works of Indian Literature. Probably it was a satrapy of Achaemenid Empire of Persia.

A tradition is recorded by Huen Tsang to the effect that Khotan was first colonized by exiles from Taxila banished by Ashoka after the blinding of his son Kunala. Sir A. Stein's Ancient Khotan lends some colour to this tradition. Sir John Marshall considers that it is evident from the condition in which they have been unearthed that the monuments of Taxila were wantonly and ruthlessly devastated in the middle of 5th century by white Huns otherwise called Ephthalites, who overthrew at first and seized the kingdom of Kushans and eventually overthrew the great empire of Guptas, from this calamity Taxila never again recovered. Hun is down to the present day synonymous with a vandal. Sir John has found innumerable things the curious are referred to his Guide recently published.

The Dharmrajika stupa is the great stupa described by him in great detail. I have selected for my paper some matters of extraordinary interest and peculiar historic value. I shall cull from his guide brief accounts of the following:—

1. Statuette of an Egyptian god.
2. Relics of Buddha
3. Glass tiles
4. Figure of eagle
5. Armaic inscription
6. Zoroastrian fire temple
7. A Tank
8. Cupid and Psyche
9. Comparison of Indian and Greek art.

A peculiar Statuette—the Egyptian child-god of silence

To a little later date—probably the first century B.C. belongs the beautiful little statuette of bronze figured in PI XV. It is the figure of Harpocrates, the Egyptian child god of

silence, and it is in token of silence that he holds his finger to his lips. There is a charming simplicity and naivete about the treatment of this child, which is unmistakably Greek. Later on (that is to say, about the beginning of the Christian era we find Indian ideas beginning to coalesce with the Greek and art becoming somewhat more hybrid. Witness, for example, the well known gold casket from Bimaran in Afghanistan, in which the figures of the Buddha and his devotees (the chief and central figure are in inscription clearly Hellenic, but the arches under which they stand are no less clearly Indian; when beneath the base of the casket is the sacred Indian lotus, full blown (guide p. 29 and 30).

BUDDHA'S RELICS.

In B the relic chamber, roughly constructed of small stones and covered by a large slab of limestone, contained a casket of steatite and a miniature stupa of fine grey limestone. Inside the casket, which is 4 in high and well turned on the lathe, was a smaller casket of silvery bronze $1\frac{3}{8}$ inch high, in the form of a stupa crowned with umbrellas; and in this miniature receptacle were some calcined bones and ashes, and a few gold agate, pearl and bone beads. The stupa of grey limestone is provided with a small cavity underneath, in which were packed together a large assortment of interesting beads and gems of the following materials:—ruby, crystal banded agate, jacinth, sard, garnet, amethyst, cornelion, acquamarine, green jasper, onyx, mother of pearl, glass, topaz and bone. Some of these beads are in the shape of animals or birds, such as the lion, tortoise, frog and ghoose; others are in the form of a crescent or triratna, others are barred shaped, polygonal or amygdaloid. From the appearance of the little limestone stupa it may be surmised that it formerly belonged to an older structure, and that it was transferred to the one in which I found it when its original resting place had fallen into disrepair. Whether the gems inside it were of the same date or not, is open to question.

In the relic chamber of another stupa (S^8 were four small earthenware lamps one in each corner of the chamber-four coins of the Scythian kings, Manes and Azes I and a vase of steatite. The vase contained a miniature casket of gold together with three gold safety pins, and some small beads of ruby, garnet, amethyst and crystal, and inside the miniature gold casket, again, were some beads of bone and ruby with pieces of silver leaf, coral and stone and along with these with pieces of silver leaf, coral and stone, and along with these the bone relic. In February 1917 these relics were presented by the Viceroy, Lord Chelmsford, to the Buddhists of Ceylon and were enshrined by them in the Temple of the Tooth Relic (Dalada Maligawa) at Kandy. (A Guide to Taxila by John Marshall page 40-41).

RELICS.

The complex of chambers G^1 to G^8 comprises chapels erected at different periods and in different styles of masonry. From an architectural point of view they are in no way remarkable, but the chapel G^5 merits notice, because it was here that one of the most interesting relics yet discovered in India was unearthed. The find was made near the back wall of the chapel opposite main stupa and about a foot below the original floor. It consisted of a steatite vessel with a silver vase inside, and in the vase an inscribed scroll and a small gold casket containing some minute bone relics. A heavy stone placed over the deposit had, unfortunately been crushed down by the fall of the roof and had broken both the steatite vessel and the silver vase, but had left the gold casket uninjured, and had chipped only a few fragments from the edge of the scroll, nearly all of which were fortunately recovered (Pl. VII). The inscription, which is in the Kharoshthi character and dated in the year 136 (circa 78 A.D.) records that the relics were those of the Lord Buddha himself. (A Guide to Taxila by John Marshall page 51-52).

"In the year 136 of Azes, on the 15th day of the month

of Ashadha, on this day relics of the Holy One (Buddha) were enshrined by Graskes son of Lotaphria, a man of Balkh resident at the town of Noacha. By him these relics of the Holy one were enshrined in the Bodhisattva chapel at the Dharmarajika stupa in the district of Tanuva at Takshasila, for the bestowal of perfect health upon the great king, king of kings, the divine Kushana, for the veneration of all Buddhas, for the veneration of the private Buddhas for the veneration of Arhats, for the veneration of all sentient beings ; for the veneration of (his) parents for the veneration of (his) friends, advisers, kinsmen, and blood relations, for the bestowal of perfect health upon himself. May this gift be The Kushan king mentioned must be "Wimakadphises who reigned here in that year" (p. 22) (A guide to Taxila by John Marshall p. 52-53).

GLASS TILES.

In another of the chambers, F¹ was a floor of glass tiles of bright azure blue with a few other colours-black, white and yellow-mixed with them. These tiles average 10¼-in. square by 1⅛-in. thick and are of transparent glass, the first complete specimens of their kind which have yet come to light in India. In connection with these tiles it is interesting to recall the Chinese tradition that glass making was introduced into China from Northern India. The tiles were found laid in a somewhat careless manner on a bed of earth and it was evident that they were not occupying the position for which they were originally intended. Probably they had been brought from the procession path of the Great Stupa (p. 38).

(A Guide to Taxila by John Marshall page 57-58).

EAGLE.

The stupa in the next block (F) which belongs to the same period, is somewhat more pretensions building (PL. XII). On the front facade of the building all the plasters are of the Corinthian order, two having rounded and the remainder fla

shafts. The interspaces between these plasters are relieved by niches of three varieties. The two nearest the steps resemble the pedimental fronts of Greek buildings, those in the centre are surmounted by oges arches like the familiar "Bengal" roofs; and those at the corner take the forms of early Indian toranas, of which many examples are portrayed on the sculptures of Mathura. Perched above each of the central and outer niches is a bird, apparently an eagle, and it will be observed that one of these eagles is doubled-headed. The presence of this motif at Taxila is interesting. It is known to occur for the first time in Hittite sculptures from Western Asia; and it is found also on an early ivory of the Geometric period from Sparta. But later on it seems to have been especially associated with the Scythians, and we may well believe that it was the Scythians who introduced it at Taxila. From the Scythians, probably, it was adopted into the Imperial Arms of Russia and Germany, and from Taxila it found its way to Vijanagar and Ceylon (A Guide to Taxila by Marshall pages 73 to 74).

ARAMIC INSCRIPTION.

In the block of buildings (F) to which this shrine belongs a discovery of considerable value was made in the shape of an Aramaic inscription was found built into the wall between two Chambers, a(1) and a(2), in the north-west corder of the block, and, inasmuch as these chambers date approximately from the reign of Azes I, it must have been buried in its present worn and broken condition before the beginning of the Christian era. The letters as well as the language are Aramic and of a type which is to be assigned to the fourth century B.C. but the meaning of the record is still a matter of uncertainty. Dr. D. D. Barnett and Prof. Cowley interpret it as referring to the erection of a palace of "cedar and ivory", but according to another intepretation it relates to a private compact and the penalty to be paid for breaking it. The discovery of this inscription is of special interest in connection

with the origin of the Kharoshti alphabet, since it confirms the view that Kharoshti was derived at Taxila (which was the chief city of the Kharoshti district) from Aramaic, the latter having been introduced into the North-west of India by the Achæmenids after their conquest of the country about 500 R.C. (A Guide to Taxila by John Marshall pages 75-76).

ONE RELIGION FOR THE WORLD.

Mr. Camille Flammarion in his second volume of *Death and its Mystery* page 27 gives expression to his opinion regarding a future scientific religion. Coming from an astronomer of great renown who is making psychic researches for half a century the quotation is a powerful appeal for discarding what is not true and adoption of one religion based on scientific truth.

“Do not *religions* (there are about fifty on our little globe) often seem a parody of religion: How can we refuse to admit the existence of a universal Spirit ruling all things, atoms as well as worlds, the smallest plant, the smallest animal, as magisterially as the planets of the solar system, the formation of nebulae, the millions of suns of the Milky Way? Religion, the belief in an infinite God, to us unknowable, imposes itself upon every thinking mind.

It may be answered that religions are the diverse forms of this general belief in a supreme Being, that these forms are comprehensible, that they are helpful to weak minds, to the lazy, to those who have neither the strength nor the will to think; helpful to those who find an easy guide to conduct in dogmatic

formulas forbidding all research and insisting on passive submission to mystery, without any attempt to lift the veil from it, for that would be profanation.

But will not religions some day give place to *the* religion? Will they not move toward perfection,—those of China as well as those of Europe.

Is humanity, then, incapable of producing a rational belief? Are illusions and superstitions therefore indispensable?

No one can deny that the various forms of religion are useful from a sociological point of view, that they teach principles of honesty, that they are the spiritual consolers of wretchedness, of those unjustly treated, of grief. But why do certain believers think they should not be enlightened? Why the religious intolerance of certain sectarians, who forbid and condemn free research and who will not admit that one may reason in a manner different from theirs? In the twentieth century can one think with the mind of the year one thousand? Must there be two religions, one for the learned—those capable of reflection, of discussion—another for the lower classes? Up to the present this distinction has seemed necessary. But now?

Is it not wise to get rid of dross?

Was not the clergy, at the time of Joan of Arc, wrong to declare her a sorceress, a heretic, and to cause this maid of nineteen to perish infamously at the stake?

Was not Galileo condemned as a heretic? Et

cetera, et cetera. Why not admit progress in ideas?"

Of all the religions of the world let us ask ourselves the question which is that *one* religion which will some day displace the numerous religions in the world. A comparative study, scientific investigation, progressive ideas, civilizing influence, and rationalism, will single out which is the religion of the future. My answer is Buddhism.

PANDIT SHEO NARAIN.

BUDDHIST SITES IN BENGAL.

ANOTHER MOUND IN BOGRA DISTRICT.

It was recently announced in the *Englishman* that a Buddhist mound in the Rajshahi District was to be excavated this month being the first archæological excavation undertaken in Bengal. A correspondent Mr. Nirmal Moitra of Rajshahi, now draws attention to another mound at Bhasu Vihara in the Bogra District, and in doing so raises the interesting question whether the Rajshahi mound or the mound at Bogra covers the site of the Buddhist monastery mentioned by the ancient Chinese Traveller Hieuen Tsang. To settle the controversy Mr. Moitra suggests that both mounds should be excavated at the same time.

The important part played by the Bogra District in the Buddhist history of Bengal may be judged by Mr. Moitra's summary of the Chinese traveller's narrative. Hioen Tsang visited India in the seventh century after Christ. After leaving Raj Mahal the pilgrim came to the city of "Paundra Vardhana" in ancient Bengal. The city, he goes on to say, was crowded with Buddhist "Sangharamas" and Hindu Deva temples. Seven hundred Buddhist "Sramanas" all belonging

to the "Mahayana" school, living there and devoted themselves exclusively to religious pursuits.

From "Paundra Vardhana" the traveller visited a splendid Buddhist temple, four miles west of the city, which he describes stood upon a high piece of land, towering into the sky. This temple, he calls "Po-Shi-Po", close beside this, he also mentions the existence of a huge "stupa" which he says had been built by the Great Buddhist Emperor, Asoka. It is believed that Buddha, preached to his disciples at this place. Prints of Buddha's foot are still pointed out by the village folk of these parts. It was here that the last four incarnations of Buddha expounded his teachings to the people. Near the stupa, built by Asoka, Hieoen Tsang found a Buddhist "Vihara" in which was sheltered a big image of "Bodhisatwa."

SUPPORTED BY CUNNINGHAM.

Cunningham, the celebrated antiquarian, identifies the present "Mahasthana Gara" in Bogra with the ancient city of Paundra Vardhana to which Hieuen Tsang refers and goes to prove that the aforesaid mound at "Bhasu Vihara" is nothing more than the decayed ruins and debris of the same 'Po-Shi-Po' monastery which Hieuen Tsang alludes to. The Bengali word, 'Bhasu Vihara' being philologically derived from 'Po-Shi Po'. The Chinese pilgrim, it would be noted here, uses a Chinese name for each of the objects he came across in India, for example he calls the river 'Karotoya' by the name 'Punna-fa-Na.

The mound at 'Bhasu Vihara' though smaller in dimensions than the stupa at 'Paharpur' is as densely covered with jungle and brambles as the latter and there can be little doubt that the 'Bhasu Vihara' mound preserves relics of Buddhistic art and architecture.

ANOTHER MOUND.

It is interesting to note that a little towards the south-west from the above described stupa, can be found still the ruins of

another mound built of brick, seven hundred feet long and six hundred feet wide. The very sight of this vast brick mound recalled to our mind the words of Hieuen Tsang when describing the stupa built by Asoka.

But several antiquarians, including the authorities of the 'Varendra Research Society' contradict the theory of Cunningham and hold the views that it is the grand mound at Paharpur and not the Bhasu Vihara one that is all which is left of the great 'Po-Shi-Po' monastery of Hieuen Tsang's account. It is believed that the excavation at Paharpur will bring to light many interesting remnants of antiquity and thereby decide a keen controversy as to the actual position of the monastery. The only two places in Northern Bengal that can justly claim to be identified with the 'Po-Shi-Po' Sangharama are 'Bhasu Vihara' and 'Paharpur'. So as work is about to be begun, or more properly, has been begun on the 'Paharpur Stupa' it is but just that the other one should be excavated also. For a comparative and critical study of Archaeology, excavations should be begun at both the mounds together.

—"The Englishman", 3rd March, 1923."

THE BUDDHA SOCIETY, BOMBAY.

Bombay, 18th February, 1923.

MRS. CAROLINE, A. F. RHYS DAVIDS, D. LITT.,

C/o. The Hon. Secretary, The Royal Asiatic Society of
Great Britain and Ireland. 74, Grosvenor St.,
London, W. I.

DEAR MADAM,

It is with a great shock and a feeling of acutest grief that India heard of the demise of the late Prof. Dr. Rhys Davids, the unquestioned authority on Hinayana Buddhism. The loss of that great scholar was felt the more by the followers and admirers of Lord Buddha and by Pali scholars in particular. Our Society, Madame, immediately held an extraordinary

General Meeting, to do honour to the memory of that departed one, wherein the accompanying resolution was unanimously passed and I have been authorised to send a copy of it to you, which you will please accept, as our tribute to the late Doctor, as also a sincere manifestation of our feeling to participate in your most lamentable bereavement.

The Pali world, Madame, knows full well under what circumstances you came to be associated with the late Doctor ; and it a matter of pride and admiration for us to have seen you very ably your noble consort in the field of Pali Literature and Historical Research. Your untiring energy in unravelling the deep mysteries of the Abhidharma Realm, as attested by the translation of the most important text of the Abhidhamma Pitaka, the Attha-Salani, fills my heart with greatest feelings. Your paper, again, sent to the 9th International Congress of Orientalists, on "The Women Leaders of the Buddhist Reformation, as illustrated by Dhammapala's commentary on the Theri-Gatha," bears ample testimony to your scholarship and, especially, to the highest regard, that you have for the Noble Ladies, that flourished in the time of the Buddha, and extreme catholicity of your heart. Under the able guidance of the late Doctor, your powers got full scope for expansion and development and this is sufficiently shown by the number of works, that you have edited and published from time to time.

I know, the death of the late Doctor and your able guide, must have caused you utmost uneasiness and grief ; but had not the Lord Buddha said more than once "Separation from one's dearest and nearest is inevitable" and you know the oft-quoted maxim "Sabbe Sankhara Anicca." Besides, the thought that he has left behind "Foot prints on the sands of time," must prove a great consolation to you and may you work long to carry out his noble aspirations and thereby prove yourself a worthy companion of the noble Doctor.

The Buddha Society has asked me to request you to accept the permanent Honorary Presidentship of the Society

and thereby confer a great honour upon it, as also encourage it, under your wise guidance and counsel, to undertake works calculated to revive Pali Studies and rehabilitate Buddha's teachings in India. In passing, I may add that Prof. Dharmannand Kosambi, whom you know, is one of the members of the Managing Committee and this fact alone will speak for the aims, objects, and capacity of the Society.

Lastly, I wish to add my personal sympathy to you in your sad bereavement. We, in India, know only too well the greatness of the great savant. May his Soul rest in peace, is the united prayer of us all:

Once more sympathising with you.

I beg to remain,

Revd. Madame,

Your most obedient servant,

A. L. NAIR, *President.*

THE RESOLUTION.

The President and the members of the Buddha Society, Bombay, have learnt with great grief of the demise of Prof. Dr. Rhys Davids, the Dogy of Pali Researchers for the last fifty years, and one, who shod fresh and invaluable light on the Dharma of Lord Buddha; and, in an extraordinary General Meeting of the Society, resolved to convey their condolence to those connected with him, and hope that steps will be taken to perpetuate the memory of one of the greatest English authorities on Buddhism, in which the Society will be delighted to co-operate.

S. H. JHABWALLA,
Hon. Secretary.

REVIEW.

Kshatriya Clans in Buddhist India By Bimala Charan Law, M.A., B.L. with a foreword by Hon'ble Sir Ashutosh Mookerjee, K.C.S.I., M.A. e'c, Vice Chancellor, University of Calcutta. Thacker Spink & Co., Calcutta.

After nearly a thousand years signs are visible of a new awakening in Bengal, at one time the scene of many sided Buddhist activities, with regard to Buddhist studies, thanks to the impulse given by the heroic Vice Chancellor, Sir Asutosh Mookerjee, who has been the means of organizing a department of classical research in the University of Calcutta for the study of the long forgotten Buddhist literature, which has been long neglected on account of the hostile influences due to the domination of Buddhist India by agencies foreign to the native soil of Aryan India. Bengal was a thorough going Buddhist country during the period when the kings of the Pala dynasty reigned, but with the extinction of that dynasty, and owing to the persecutions of the Sena line of kings and of the invasion of the country by Musulman invaders, both Buddhism and Brahmanism received a set back; and the religion of love and purity of the Tathāgata ceased to exist, but not before Bengal had given its best for the reformation of Buddhism in Tibet, when in the 11th century Dipamkara Atisa Srijnāna, at the invitation of the king of Tibet, left Bengal to reform the degenerate Buddhism of the land of Snow. The history of the causes that led to the extinction of Buddhism from the land of its birth has yet to be written. How a religion that dominated the land and produced such mighty Buddhist kings like the great Asoka and Harshavardhana Silāditya and great Buddhist thinkers for over fifteen centuries, could have utterly ceased to exist without leaving a trace of its power, is a riddle. Instead of the religion of love the religion of destruction spread over the land devastating the country of its historic landmarks and reducing the people to a state of utter helplessness, and making them slaves of superstition and fatalism. From the time of the

subjugation of Bengal by the Musulman invaders until the time of the annexation of the country by the British the history of Bengal and also of the Gangetic valley is a veritable blank. During the Moslem period India forgot its Aryan history and institutions and was forced to accept the unaryan Semitic traditions of Arabia making the people to become Musulmanized in their thought. All that was noble in the traditions of the Aryan race was forcibly uprooted by the fanatic vandals and more than half of the people converted to the ethics of Arabian Islamism. The soul of Aryan India was killed and stagnation set in. It is a tale of sorrow. To know the conditions that existed in the period when Bengal was free, one has to dig deep into the forgotten literature of Buddhist India, and to undertake such a task there are very few who have the ability and the scholarship. The supremely patriotic duty of penetrating into the long neglected realms of the past history of India has been undertaken by the author of the work under notice, and it is a pleasure to think that at last a scion of a noble family has appeared, who has the capacity and the means to accomplish the noble work of rescuing the long lost literature of the land sacred to the Buddhists.

Before the establishment of the Maha Bodhi Society who ever gave a thought to revive the forgotten religion of the Tathāgata in the land of its birth? The dense ignorance that prevailed in India as to the existence of such a religion was beyond comprehension. The place that by right belonged to the King of Righteousness was forcibly usurped by the representatives of Arabian fatalism. Butchery was substituted in the place of Ahimsā. Happily a wave of inquiry is rolling on all over India and the descendants of the forcibly converted Buddhists and Brahmanic polytheism, let us hope, will again return to the Aryan fold.

What India was during the Buddhist period can only be known by a systematic study of the extinct Buddhist literature which has yet to be discovered in Ceylon, Tibet,

China, Japan, Korea and Java. It is a noble work that can only be accomplished by a band of disinterested Native scholars, and it is a hopeful sign that the Mr. Bimala Charan Law has come forward to devote his time in the work of research in the domain of Pali literature. England has produced several Pali scholars to whose disinterested labours the translations of Pali works are due. The noble band of Pali scholars has done their work splendidly, and the death of the indefatigable scholar, the late Dr. T. W. Rhys Davids is an irreparable loss to students of Buddhism. We only hope that Mrs. Rhys Davids will take the place of her lamented husband and continue the work on without interruption. It is pleasant to note that a new scholar has arisen in the person of Mr. Burlingame of the Yale University. What India needs is not so much as essays on particular subjects as translations of the Pali texts into the Indian vernaculars. The Pali suttas have to be translated into Bengalee, Hindi, Hindustani, Maharati, Gujarati, Panjabi, Tamil, Telegu, Canarese, Malayalee, and then only will the people of enslaved India get a true history of their own past greatness. The lost literature should be brought back to India, and translations from Tibetan and Chinese should be published for the enlightenment of the degenerate descendants of a once great people.

The work under review is a monograph giving only a description of the social polity of a community which had an independent existence of 2500 years ago. To write a political and social history of ancient India one has to read all the commentaries of the Pali texts of the three Pitakas. This could not be done by one individual scholar, but by a society.

We cordially recommend the work of Mr. Bimala Charan Law to all interested in the history of ancient India.

'NYAYA-VINDU' WITH DHARMOTTARACHARYYA'S
COMMENTARY.

(Translated into English by Harisatya Bhattacharyya,
M.A., B.L.).

THE FIRST CHAPTER.

प्रथमः परिच्छेदः ।

सम्यग्ज्ञानपूर्विका सर्वपुरुषार्थसिद्धिरिति तदव्युत्पादने ॥

"All the fulfilment of human desires is preceded by Right Knowledge ; hence it is (hereby) described."

* *Commentary* :—This gives the business, purpose or usefulness of the subject-matter of this book. A book may be said to be composed of two things viz., Word and its Object. The purpose or business of Word is to signify its Object and nothing else. Hence the nature of Word is not considered here. Again, there would be made no arrangement of Words (i.e., no book would be written) if the Object is useless. As for example, no wise man would start to examine a Crow's Teeth, because a Crow's Teeth have no use for him. Hence the above statement is made by the author in order to show the usefulness of the subject-matter of the book and thereby to indicate also that the book may be (profitably) begun. The above statement means that as the fulfilment of human desires is preceded by Right Knowledge, this book is composed to teach the nature of Right Knowledge. Right Knowledge is the Object i.e., the subject-matter of this book and its utility or usefulness is said to consist in its being the cause of the fulfilment of human desires. Thus, the Relation, the Purpose and the Subject-matter are implied in the above statement. The author says that this book explains the nature of Right Knowledge which effects the fulfilment of human desires ; thereby, it is implied (1) that Right Knowledge is the Subject-matter of this collection of Words (i.e., the book). (2) that the description of Right Knowledge is the Purpose or Business and (3) that this book is the Means of that description. It should be noted that the Purpose of a book includes both the Purpose of the author

* Dharmottarāchāryya begins his commentary with the following :—
"Victorious are the words,—which cause the decrease of the mental gloom,—of the Well-gone, Who is the Enemy of Attachment etc., and Who has conquered the World, the cause of the perennial series of misery in existence."

to make the book and the Purpose of the students to hear its contents. In the above statement, the Relation is not explicitly stated; it can, however, be understood by necessary implication. It can be easily understood that the book is meant for the description of Right Knowledge, that the book is the Means and that Purpose, its End and that the Relation between the Book and its Purpose is intended to be one of Means and End.

It may be asked:—What is the use of stating the Subject-matter etc., at the beginning of the book in as much as these are mere unproved assumptions until the book is studied *in toto*? True, before the book is read, these are undetermined *ipse dixit*s. But there is some use in stating them at the outset. For, when they are stated, there arises some curiosity regarding them, although undetermined still. This curiosity leads men to study them. Hence it is always good for the author of some (original) book to state the Relation etc., at the very outset. Of course, an annotator may begin otherwise; but so far as an original author is concerned, if he does not begin with a statement of the Subject-matter etc.—the Plan or the Purpose of the book may not be properly understood and the interest in his book may not be roused. Hence there should be aroused a curiosity with regard to them. If these are not stated, one may look upon the Subject-matter of the book to be useless as the examination of a Crow's Teeth. Or, one may regard its study to be as impossible as the procuring of the jewel on the head of the Takshaka-serpent which is said to take away diseases. Or, one may regard the Purpose of the book to be as undesirable as the instruction to get one's mother married. Or, one may think that a lesser treatise might have served the Purpose. Or, the book may be said not to serve the Purpose. In any of these cases, no enquirer would feel the inducement to study. Hence Relation etc., should be stated in order to make the book appear as containing useful substance, so that a student may feel tempted to its study.

Right Knowledge is 'uncontradicting knowledge.' What 'yields' (*Prāpaka*) an object previously perceived is called 'uncontradicting' (*A-visamvādi*). Similarly, knowledge which 'yields' (the nature of) an object under observation is also called 'uncontradicting'. It should be noted, however, that 'yielding' (the nature of an object under observation) is nothing other than 'attending to' (*Pravartaka*) it. Knowledge does not generate the Object and gives it to the knower. Knowledge 'yields' the Object to the knower, only in the sense that it makes him 'attend to' it. Again, Knowledge makes one

'attend to' the object, only in the sense that it reveals to him or makes him 'observe' (*Pradarsaka*) the object in which he is interested ; for it cannot make a person 'attend to' an object, all on a sudden. Hence the fruit of valid knowledge is the understanding of the object alone. It is only if the object is 'understood' (*Adhigata*) that the knower may be said to have 'attended to' it and that the object may be said to have been 'yielded.' Thus the operation of valid knowledge closes with the understanding of the object. This shows that the object which has not yet been understood can alone be the object of valid knowledge. The very same knowledge which 'reveals' the object for the first time, makes the knower 'attend to' it and 'yields' it to him. The object which is already understood cannot be the subject of a valid enquiry.

Now, the object which is cognised because it is actually observed or perceived is the object of Direct Cognition or Perception (*Pratyaksha*). Perception reveals the phenomenon which is directly observed. A fact is accordingly said to be perceived when it is known to be directly observed. Inference (*Anumāna*), on the other hand, determines its object through the Mark. Direct cognition reveals the actual or unfailing nature of an object directly. Inference also reveals the actual or unfailing nature of an object,—through the Mark (*Hetu*). Both of them reveal the actual or unfailing nature of their objects. Hence they are forms of valid knowledge. Forms of knowledge, other than these cannot be valid.

A thing may be said to have 'yielded' an object, if it reveals an object which is capable of being 'yielded' i.e., got and acquired. Valid knowledge (*Pramāna*) is valid because it 'yields' such objects. The objects, however, of those forms of cognition which are other than Perception and Inference are not such objects. As for instance, Water in Mirage! Water is impossible to get in a desert-mirage, because it is non-existent. Similarly, the subject-matter of Dubitation or Doubt e.g., a fact appearing both as existent and as non-existent, is impossible to get, because in the world, you cannot find a fact which is both existent and non-existent. In the same way, the objects of all forms of uncertain knowledge also must be held to be impossible to get. Hence the forms of knowledge which are other than Perception and Inference are not valid because their objects are impossible to be 'yielded,'—are impossible by their nature or are impossible because of their sharing in both a positive and a negative nature.

Then again, purposively practical man wants knowledge which can 'yield' an object of 'practical efficiency' (*Artha-*

kriyā-sāmarthya). A really useful or authoritatively book considers only what is wanted by such a man. Right Knowledge is what 'reveals' an object of 'practical' efficiency! What is 'revealed' by Right Knowledge is alone what is capable of 'being got' or 'yielded.' Right Knowledge consists in 'revealing' the object and it is what 'yields' the object. Now, things differ from one another in respect of their Form, their Place and their Time. Accordingly, a form of knowledge which cognises a thing differently (with regard to its Form, Place or Time) from its true nature must be held to be invalid. As for instance, the invalid mode of knowledge, cognising the white Conch-shell as Yellow. Here the fallacy is due to the mis-perception of the Form (i.e., the Colour) of a thing. An instance of the fallacy due to the mis-cognition of the Place of a thing would be the perception of a man who would perceive the existence of a jewel in the hollow part within the branch of a bamboo which appears to be bright. Similarly, the consciousness of a dreaming man which perceives the things of the noon at midnight, would be a form of fallacious cognition, due to the mis-perception of the proper Time.

It is contended by some that you cannot speak of a fallacy due to the difference in Time. It may be a fallacious form of Knowledge, if a thing is perceived in a Form, different from its true Form or in a Place which is not its true Place. Form and Place have fixity and so the form of knowledge which cognises an object differently from its true Form or true Place must be said to be fallacious. The same thing, however, cannot be said of Time. Time is always fleeting. A thing may be 'revealed' to Knowledge at one time; but it is 'yielded' at a different time. You cannot speak of the form of knowledge as necessarily fallacious because it presents the object at a different time. The answer is that it is admitted that Time is fleeting. It is, however not required that an object must be 'yielded' (i.e., determined) at the very moment it is first 'revealed'! It is admitted that a thing is 'revealed' at one time and that it is 'yielded' at a different time. What is required is to see that Knowledge 'yields' the identical object which has been 'revealed'. The validity of Knowledge consists in referring to the same identical objective series which appears in 'revelation' and then, in 'determination' (i.e., in 'yielding'). Difference of time accounts for the fallacious form of knowledge above, because it gives different series there.

(To be continued.)

THE MAHA-BODHI

AND THE

UNITED BUDDHIST WORLD.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

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BUDDHISTIC PHILOSOPHY.

(*A paper read at the first Buddhist Convention by
Mr. Nalinaksha Bhattacharya.*)

The period of the Upanishads closed with a renaissance and new branches of study including Astronomy and possibly Medicine made their appearance. This was the age when Buddha was born. Natural phenomena were no longer the whims of the Gods but regulated by fixed laws and principles. From the study of nature to that of philosophy it is but a step. The destiny of man, relation to the cosmos, the best form of life which he can aspire to were the problems that also suggested themselves. Even in the Upanishads this tendency is manifest. The conception of a supreme being from which the manifold is derived under the veil or

agency of Maya (Nature), the law of Karma, contemplation (Dhyan), immortality are treatment we owe to the Upanishads.

The origin of philosophy may be pre-Buddhistic. At least Garbe thinks so of the Sankhya doctrines. Without entering into the hopeless puzzle of Indian dates, it must be said to the credit of Sankhya that it presented a new view of nature, tracing the gradual development of the universe from two prototypes put into activity by the Dynamical principle.

There was another school of thought known as that of the "Charvaks" who were naturalistic and did not acknowledge any higher principle than the four material elements in the constitution of the world which owes its existence to Nature. The reputed Brihaspati, the founder of the Charvak school might have flourished before the time of Buddha.

In this rationalistic atmosphere characterised by an analytical spirit, and a sifting enquiry into the nature of things, Buddhism saw the light. Buddha was undoubtedly the most representative personage of his time. It should not be supposed that he wanted to build out of nothing or that his aim was wholly destructive. The development of thought in a country proceeds like the growth of an organism and the task of Buddha was clear before him. The business of a seer or a prophet is not to destroy but to remove the abnormal growths that undermine the system. He took his stand on the culture of the Upanishads and did his best to conciliate the upholders of the traditional faith. He exposed vehemently the rotten ideas prevailing at the time and sharply criticised

the hollow rituals which dragged on as unnecessary relics of past beliefs. We have a clear account of these things in several Suttas and especially in the *Tevijja Sutta* which describes elaborately how Buddha picked up the current beliefs and practices, subjected them to criticism and ultimately showed their unsuitableness as articles of faith to the followers of the old dogmas. The youthful religious aspirants of distinguished Brahmin families, of Bharadwaj and Vasistha, flocked to meet Buddha and were convinced and made converts.

The Suttas and *Abhidhamma* show a keen insight into the soul of things and a remarkable power of analysis of the great Teacher. His exposition of religion is not of the rough and ready made manner of the ordinary prophet. His audience were not the workmen or simple folks but learned men who were deeply read into the books of the time. The perception of a material world, human beliefs, faith and the appendages of religion have their roots in the mind. Buddha therefore developed the psychology of the time as we see it in the *Taittiriya Upanishad* and it is so comprehensive that it can take its place by the side of the present day psychology.

The Buddhists have no recognized schools of philosophy. At least no system grew up during the time of Buddha. This is apparently due to the character of Buddha's teaching which is philosophic to the backbone. Even the six *Darsanas* of the Hindus are not only philosophic dissertations but they have a scent of religion in them. Every system maker has assumed the double roll of a wise man or a prophet and the philosopher and in the capacity of the former hold out that a thorough

comprehension of his system would bring in salvation.

In the teaching of Buddha one would not meet with an open defiance of the Vedas. The effete doctrines and sacraments of the Vedas, their method of worship were often called into question. But there was heresy even in the camps of the Hindus. The Bhagavad Gita and one Upanishad too spoke of the Vedas as a piece of inferior knowledge. At all events Buddhistic culture should be considered as the gradual development of the thought process of India. It is not an exotic growth and its get-up and finish has been done by that class of men who claim to be the seers of the Vedas. The greatest names in Buddhism were men of Brahminic descent. In all works of construction the Brahmins have invariably shown a special aptitude and have surely done much to enrich the Buddhistic theology and philosophy.

It is not possible in a short narrative to do full justice to the Buddhist philosophy as it can devour volumes. The difficulty is all the greater as philosophy has no separate growth in the Buddhist literature. The great Buddha made it a point to analyse mind and its functions and this was done with a thoroughness that might have drawn admiration from an Aristotle or a Kant. The great problems of the nature process, of afterlife and of a pure and true religion were before him. All these investigations must proceed consistently and must satisfy human reason. The task was Herculean and specially in an age when human knowledge was still in its infancy. Besides there was also the great question as to the validity of one or the other of the religions then living.

PSYCHOLOGY.

The mind was conceived as a laboratory and the elements of experience passed through several Skandhas until these became knowledge. The sensation (Rupa Skandha) passed on one side to feeling (Vedanā Skandha), and on the other to perception (Sanjñā) and lastly to conception and apperception, *i.e.*, Sanskāra. The consciousness or the light that illumines perception (the Vijñān) together with attention (Manasikāra) is there. So is understanding or reason (Prajna) which combines the elements of experience and completes the process and gives us a fuller idea of things. It is not sensation that by its own virtue fashions itself into knowledge. The mental principle has its own activity which creates knowledge. Buddhistic psychology is not therefore sensationalistic. There is another side of this psychology which requires special mention.—The ordinary functioning of the mind gives us a knowledge of the Rupa loka or the world of sensations. A vision of the transcendental world (Arupa loka) is also possible by Jhana or contemplation. In that condition the seer after passing through several mental (Supra-conscious) stages reaches Samadhi and is confronted with the first principles of things such as Sunyata and Sansara. This is the state of perfection known as Buddhahood. In the practice of the Jhana each of the numerous states having its own name is reached by Prajna which is higher conception, and psychical activity as well. In the higher state of the supersensuous experience the Prajna also grows higher, bearing the name Abhijna or Samprajnan.

LOGIC.

Whether Buddha, thought of the world process and the mental process as both fleeting and momentary without a substance or soul in the background it is difficulty to gather. The later philosophies that arose are full of these discourses and we shall speak of them presently. Before going into it something may be said about Logic. This science was made use of by both Hindus and Buddhists as common knowledge. It is remarkable that from the 4th century the Buddhists kept up the science of truth for a considerable period and developed the Logic of Induction. The Buddhist logician preferred to write their works in Sanskrit and from Dignaga downwards the character of syllogism changed a good deal and the chapters on inference were remodelled. Unfortunately most of the Buddhist logic has been preserved in Tibetan language and the only work in Sanskrit now available is Nyayabindu. The six Sanskrit Nyaya tracts edited by Pandit H. P. Sastri are more Metaphysics than Logic. The doctrine of perception in Nyayabindu is simple cognition without the attributes of time, relation and name. The Buddhists do not recognise genus as a matter of perception but rather of inference. The individual is only perceived by its identity (Swalakshan). The whole (Avayavi) does not exist separately from its parts as recognised in Hindu logic but the parts constitute the whole. The discourse on inference is an innovation which ultimately moulded the way for the Navyanyaya or the logical renaissance in Bengal.

ETHICS.

The Buddhist Ethics forms part of its religious content and as such it has a high place in religious literature. The practice of an ethical life is necessary to attain Nirvana, that is, the removal of Samskaras. The cultivation of Sila or conduct and the practice of higher virtues, the Paramitas, constitute the moral life. This is simply the beginning and the categories of virtuous actions, Kusala karma, are so extensive that we have no space to mention even a few of them and the higher religious life is attainable by Jhan or contemplation. The Buddhist doctrine of morals represents so vast a literature that it is not possible to do more than to state them in outlines. It should however be noted that there is no attempt to deal with Ethics as a scientific study. The standard of moral sense, reason or conscience to which we are accustomed to-day is absent. It is simply a code of sanction and prohibition. The Hindus and Buddhists both admit the doctrine of free will and both take Samaskara or disposition as the cause of renewed birth or the cessation of it.

METAPHYSICS.

The metaphysical idea of Buddha cannot so easily be determined. That there is suffering has been accepted so easily be determined. That there is suffering has been accepted as an axiom. The semi-religious Hindu philosophies also admit the existence of evil. The aim of life is therefore how to put an end to this positive factor of human existence. Again what is life and human existence? It is a cycle of causation of twelve

links commencing with Avidya (nescience) which brings in Samskara (activity of the mind) which again produces Viññāna (consciousness) and so on. So the existence of evil and the Avidya are the two fundamental principles which regulate the human destiny. These principles are however not absolute for there is the first cause or Absolute known as nothing (Sunya) which is however not non-being. It is also called Pratitya Samutpada. There must therefore be two order of existences, one the sensational or phenomenal order, the subject of our ordinary consciousness and the other the noumenal order apprehended by supraliminal or higher consciousness. Truth should accordingly be twofold-one for the common people and the other for geniuses, one for appearance as given by the mental perspective and the other for reality only accessible by Jhana.

The systematic treatment of Sunyabada or rather of the Buddhist philosophy commences with the great Nagarjuna. It is not so much of a comprehensive work, handling great philosophical problems but a negation of all beliefs essential to Buddhism. The one outstanding factor is Sunya or Pratitya Samutpada and the rest including matter, mind, evil and even Nirvana has no reality. The Sunya is neither being nor non-being. We find in the Upanishads a class who believed in non-being. The mode of this Sunya cannot well be conceived, it is rather the Absolute of Hegel. It may also be thought of as the first cause. In the cycle of life of a seed growing slowly to a tree and back to the seed we see a series of growth (Utpada) and decay (Nirodh). This is the movement of Sunya or the universal causation with its five

necessary relations or conditions. The seed grows under certain conditions and the absence of any one of them will stop the movement. In organic growth the present mode means the negation of the previous one. From the seed or the ovum to its fullest expression the process is a continuum of existence and the reverse. This is surely a very acute observation of the order of things. The world process is like a dream, a piece of magic or a mirage.

A few words about the Kshanika or Tathatā theory of Aswaghosha before we finish. The world is subject to modification. In the modern sense there is the chemical, organic as well as mental modifications. The successive modifications A, B, C in the series when B is present A has vanished and C is not ; and again when C is present B has vanished. Therefore the appearance of any expression means that it has come out of a thing that is no more or a negation. All things are succession of appearances which as a rule must exist for the moment to make room for the next. Changes implies succession and succession implies existence in time which is momentary (Kshanika). If everything is momentary how knowledge or experience becomes possible? Knowledge is possible on account of certain principle known as (Arthakriya karitwa). We have no positive knowledge of a thing. When we perceive the cow we have a simultaneous cognition of what is not-cow. This is called Apoha siddhi.

Both Sunyavāda and the Viññānabada present a new view of philosophy. Both views stand high in the estimation of speculative knowledge and testify to the great upheaval brought about by Buddhism. The Sunyabada

and Kshanikabada are wonderful creations of the Indian mind and are unique contributions to the philosophical literature of the world.

THE NEED FOR COALITION BETWEEN HINDUS AND BUDDHISTS.

*A paper read at the first Buddhist Convention by
Mr. S. C. Mookerjee, Bar-at-Law.*

Standing in this Chaitya Vihara which enshrines Lord Buddha's relic and amidst a congregation of thoughtful brethren sitting in Conference, it is impossible that our thoughts should not go up in a contemplative attitude to that Greatest of all Human beings and then flow down the River of Time marking the Rise and Fall of Empires and Kingdoms and the many transactions and vicissitudes through which our national life has passed bringing us now almost to the end of the 1st quarter of the 20th Century of the Christian Era under the British.

Think of the Centuries of growth Buddhism had under able leaders after the passing away of the Great Master which culminated in its being the State Religion of India under Asoka and the successive Emperors who followed. Think of the Buddhistic activities at Home and abroad. Think of the vast Missionary movements during the period between Asoka and Kanishka which spread Buddhistic culture beyond the Seas to Ceylon, Burma, the Indian Archipelago, Japan on the one hand and beyond the Himalayas to Tibet, China, Central Asia, Mesopotamia, Greece and Alexandria on the other,

It was by no means a mean Buddhistic Empire with India as the centre. That Empire looked to India for light and culture. Then India's name stood very high in the estimation of all who came in contact with her as the result of the Buddhistic culture which she could give. It was an Empire built on Piety and spirituality for which Buddhism stood. Disruption came from within. The decadence which spread in India throughout the Post Buddhistic period in the Hindu principalities which came into existence gave rise to another culture—the Brahmanic culture which drove out Buddhistic culture from the land.

This Brahmanic culture triumphed in India because of the Mussalman conquest. In the ceremonial portion sacrificial portion affecting formal religious practices and observances the similarity in Vedic and Semitic rituals is marvellous. I need only refer to the "Leviticus" of the Bible for the purpose. How similar were the Levites before the alter of Yaveh offering burnt offerings of Sheep and Cows pleasing to his nostrils to the Vedic Brahmin Acharyas or Hotas who performed similar things by their Vedic Homas. Any Grihya Sutra will show you that.

For reasons we need not now deeply probe into, India put away her Buddhistic culture and put on her Brahmanic culture.

Both these cultures or armours are her own home made things and she may be proud of both.

But considering India's own home troubles exemplified now in the Brahmin and non-Brahmin question dominated by the disruptive Islamic and Christian forces and India's troubles abroad exemplified in the fact that Indians now the products of purely Hindu culture are

looked down upon throughout Europe, America, South Africa and Australia and Japan, should not Indians throw off their narrow Brahmanic culture and adopt the broader Buddhistic culture?

Brahmanic culture is essentially conservative to say the least of its defects. It abhors proselytising whereas Buddhistic culture is world-wide in its catholicity.

So far as 'Sadhana' is concerned both Brahminism and Buddhism are based on the Yoga system. And there is not and cannot be any difference between the two.

Considering a large number of our countrymen are going abroad defying the rigorous of the caste system and the general decay in its strict observance in Bengal owing to the influence of Vaishnavism and latterly of the Brahma Somaj and the Arya-somaj and Ramkrishna Paramahansa movements in the country, I beg to submit that the time has come for the mature consideration of my countrymen whether caste distinction should be regarded as non-existent in bringing the Hindus and Buddhists in closer touch with one another.

For the sake of India's position abroad this reapproachment at Home in India between the Hindus and Buddhists has become highly desirable.

There is also another aspect from which the whole of this Hindu-Buddhist question may be looked at and it is this :—

1. Buddha and his Ethico-psychic system of Rational Philosophy stand eternally for India and India for them. If India cannot for sentimental reasons give up the Vedās, it cannot for the sake of her own spiri-

tuality give up her Buddha and his doctrines based on Ahinsa and Nirvana.

2. When devotees began to contemplate upon the all merciful countenance of Lord Buddha, the Bhakti cult in Buddhism was born and Lord Buddha became a personification of the Divinity and rightly recognised by the Hindus as an Avatar.

3. What the Bhakti cult in Buddhism has done, is exemplified in Ramanuja's teachings in the South and in the teachings of Sri Chaitanya in Bengal.

4. It can be historically proved that the Daityabad of the Tantrics has its origin in Buddhism and from the great Master Nagarjuna. Bengal as you know was a Tantric country and in it one of the great sects which flourished and greatly influenced its sentiments was the Sahajia sect of which Chandidas the father of Bengali poetry was an adept and his writings greatly influenced the thoughts and religious sentiments of Sri Chaitanya.

5. Hide it as you may the influence of Buddhism has so thoroughly permeated every strata of Hindu thought that it comes out from its hiding at all seasons and times. Sociologists say that the present day Hinduism is nothing but an offshoot of Buddhism.

Considering all these outward and inward circumstances with reference to which Hinduism and Buddhism stand towards each other to-day, I pray that there may be a thorough blending of the Buddhists and Hindus in India; and that these two communities being united together may make it a common cause to impart a thorough going religious instruction to the people of this

country from which they are being deprived of by the present education system in the country.

ART THOU ABLE?

Art thou able to stand in the perilous way,
 And stem the foes' rush, with no help to stay?
 Canst thou boldly march on in the darkness of night?
 Such deeds they are golden, such deeds they are bright.

Canst thou quell the deep current that floweth from love.
 And seek for no friendship save that from above?
 Dost know what it is to be joyless, alone?
 Such part is the patriot's who seeks not his own.

Canst thou cast aside pleasure and thrust aside fame,
 Scorning if obloquy shadow thy name?
 Canst thou walk unattended the wearisome way?
 So suffered the good who had learned to obey.

Canst thou sacrifice Self on the altar of Fame
 That Honour enkindles around thy proud name?
 Dost care not if others deride and oppose?
 So lived all the noblest when trials arose.

Canst thou marshal thy forces when frowns dire defeat,
 And plucking up courage disaster canst meet?
 Canst keep thy mind steadfast, though heart and flesh
 quail?
 So fought all the valiant who never did fail.

Oh, seek not to vauntings life's greatness to show,
That champion is greatest who deals blow for blow;
His deeds are the tokens that honour his life.
Thrice gloried the victor who triumphs through strife.

H. W. B. MORENO.

NYAYA-VINDU WITH DHARMOTTARACHARYYA'S
COMMENTARY.

(Translated by Mr. Harisatya Bhattacharyya, M.A., B.L.)

(Contd. from page 200 of the last issue.)

'Right Knowledge' is said to precede the 'fulfilment of desires.' It is not described as its direct cause. 'Right Knowledge' is simply an antecedent of 'the fulfilment of desires.' 'Right Knowledge' may be understood in two senses. In its first sense, Right Knowledge means the cognition of the dynamic reality. In its second sense, Right Knowledge means that which makes one attend to what leads to the dynamic reality. The subject-matter of this treatise is Right Knowledge in its second sense. Right Knowledge, understood in this sense, is simply the antecedent of 'the fulfilment of desires' and not its direct cause. When there is Right Knowledge (in the second sense), there arises Recollection of what was observed before ; from the Recollection, there comes forth the Inclination ; from the Inclination, the Tendency or Attention (towards the dynamic reality) ; and from the Tendency or Attention, the Reality is Attained. Hence Right Knowledge (in the second sense) is not the direct cause of the 'fulfilment of desires.' Right Knowledge, in its first sense, means the Knowledge of the dynamic reality itself and directly makes one attain it ; it is, however, not the object of enquiry in the present treatise. A book studies the nature of something about which there may be a doubt. If

Right Knowledge means the knowledge of the dynamic reality itself, human desire is directly fulfilled thereby ; if the reality is known, there would be no room for any dubitation or craving. Hence Right Knowledge in its first sense, is not the subject-matter of study. Right Knowledge in its second sense only can be the object of enquiry ; it is, however, as stated before, not the direct cause and for this reason, it is described in the text as what precedes and not as what is the direct cause of 'the fulfilment of desires.'

'Human desires' mean what are desired by man. The objects of human desires are either what are to be repudiated or what are to be appropriated ; and there can be no third kind of objects. The objects which can be treated as negligible are not those which are to be appropriated, and hence negligible are 'repudiating what is to be repudiated' and 'appropriating what is to be repudiated.' 'The fulfilment of human desires' means 'repudiating what is to be repudiated' and 'appropriating what is to be appropriated.' 'Fulfilment' has two senses. The 'fulfilment' which is due to a generating cause, means the generation of objects. The 'fulfilment' due to knowledge, consists in acts. Thus, the word 'fulfilment' in the text, means acts, consisting in repudiating what is to be repudiated and appropriating what is to be appropriated.

'All' in 'All the fulfilment of human desires'—does not refer to the *modes* of fulfilment but to the *matter* of fulfilment itself. The expression does not signify that both the modes of fulfilment (*Vide* the two senses of 'fulfilment' above) are preceded by valid knowledge ; it means that 'all the fulfilment' is so preceded ; in other words, the expression signifies that whatever fulfilment of human desires there may be, the whole of it is preceded by Right knowledge.

Invalid knowledge cannot fulfil an object (of desire). When an object under 'observation' is 'yielded', it is said to be fulfilled. It is valid knowledge alone that 'yields' an object under 'observation'. Invalid knowledge is not such, because it does not 'yield' the object under 'observation'. And how can

that which cannot 'yield' the object fulfil it? Hence Invalid knowledge cannot fulfil an object. And whatever fulfils or establishes a fact is Right knowledge. Hence the nature of Right knowledge should be carefully investigated, because it is the necessary antecedent of all the fulfilment of human desires.

The scientific description of Right knowledge (which is done in this book), supposes, however, that the following four wrong notions about it should be set aside. These wrong notions are about the Number, the Nature, the Fruit and the object of Right knowledge.

द्विविधं सम्यग्ज्ञानं प्रत्यक्षमनुमानं च ॥

"Right knowledge is of two modes viz., Perception and Inference."

Commentary :—This is to set aside the wrong notion about the Number of (the modes of) Right knowledge. Modes of Right knowledge are two only,—not more, nor less. By stating the two (particularised) modes of Right knowledge, it is possible to indicate the Nature of Right knowledge. For, (the Nature of) Right knowledge is nothing but what underlies or is common to these two Modes. The definition of Right knowledge is not possible without a reference to its two modes. The statement of the Number (of the modes of Right knowledge) is made first because it is essentially connected with the statement of the Nature of Right knowledge.

'Perception' (*Pratyakṣha*) is a mode of Right Knowledge. Perception, here, is not meant to signify Sensuous Perception only. It means that form of knowledge that reveals the object *directly*. Internal or Mental Perception, etc. come within the category of Perception on that account, although they are not Sensuous. 'Perception' may etymologically mean Sensuous Knowledge but in its technical or conventional sense, it signifies Direct knowledge,—just as the word, 'Cow' etymologically means 'that which goes', but in its ordinary sense, signifies a particular creature, no matter whether going or not going.

'Inference' (*Anumāna*) is the second mode of Right Know-

ledge. It is so called because it is similar to measure-standard by which things are measured. Inference is knowledge which follows the understanding of the Mark (*Hétu*) and the recollection of the invariable relationship (*Vyápti*). In other words, the Mark is found to be in the Abode (*Pakṣha*) and the fact is recollected that the Proun (*Sādhya*) and the Mark are inseparably connected ; what follows next is the Inferential Knowledge.

Perception and Inference are both equally potent forms of Valid Knowledge. Perception is valid knowledge, as it yields the object as it is. Similarly, Inference also is valid knowledge, yielding, as it does, the object as it is.

तत्र प्रत्यक्षं कल्पनापीमत्तम् ॥

“Of them, Perception is knowledge, free from Determination and from Mistake. (Mistake, in the sense of Dereliction)”.

Commentary :—It should be noted that the above is not the definition but a description of Perceptual Knowledge (*Pratyakṣha*). Perceptual knowledge is known to us all. It is what *directly* reveals the object. It has two characteristics *viz.*, —(1) it is free from Determination and (2) it is free from Mistake. The definition of Perception, however, is, as already noted, that it is what *directly* reveals the object and these are two of its characteristics only. The first characteristic is that Perceptual Knowledge is absolutely undetermined. The second characteristic signifies that Perception does not wander away from the dynamic reality of things. These two characteristics are meant to distinguish Perception from fallacious knowledge and not from Inference. Perception is distinguished from Inference in as much as the former is absolutely undetermined ; but the statement of the other characteristic shows that Perception is here meant to be distinguished from such fallacious cognition as the sight of a moving tree. The sight of a moving tree is not valid perception, as it is a mistaken perception ; it cannot be taken as inferential knowledge, as it is not based on a Mark with three characteristics (*Tri-rūpa*) ; and besides Perception

and Inference there is no third form of valid knowledge. Hence the sight of a moving tree is fallacious knowledge. The question may be raised:—If it is fallacious cognition, how do you account for the perception of a tree, contained in it? The answer is, that truly speaking, in the perception of a moving tree, there is no perception of a tree. The fallacious perception under consideration, gives that the tree is moving from place to place. Really, however, the tree is known to be something firmly fixed in one place. Thus, Perception is said to be free from Mistake, in order to distinguish it from mal-observation.

Inference may be said not to be necessarily free from Mistake, in the sense that often-times it may deal with matters which have no concrete dynamic reality at all. Perception, however, never wanders away from a thing under observation.

Perception has been said to be free from 'Mistake',—in the sense that it is always in touch with the concrete dynamic reality. The fact of being free from Mistake does not mean Consistency or Agreement. Right or Valid knowledge is knowledge, which is consistent with or is in agreement with the real nature of the things under observation. Perception being one of the forms of valid knowledge is necessarily consistent with the nature of its object ; and so, if we hold that its second characteristic viz., its freedom from Mistake means Consistency, it becomes redundant. Accordingly, the commentator urges that 'freedom from Mistake' signifies 'being in touch with i.e., never wandering away from the concrete dynamic reality.'

अभिलापसंसर्गयोग्यप्रतिभास प्रतीतिः कल्पना । तथा रक्षितम् ॥

Determination or determined knowledge means knowledge which is capable of connection with words. (Perception) is free from this (i.e. Determination).''

Commentary :—This explains what is meant by Determination (Kalpanā). When we have a cognition, we have sometimes along with the object of cognition, the Word, denoting it. In

such a case, the object of cognition and the Word are said to be 'connected'. Let us, for example, take the case of a man who knows what is signified by the word, Pitcher. When he sees a Pitcher,—he has the cognition of an object which he mentally calls a Pitcher. In other words, his cognition—the Cognition of an object and the Cognition of the Name, Pitcher. Secondly, there may be a cognition in which although the object is not actually connected with a Word. Yet it is such that it may be connected with a Word. When a boy who does not know the meaning of the Word, Pitcher, sees a Pitcher, he may have such a Cognition. Both these forms of Cognition are cognitions which are "capable of connection with Words."

it may be said that the cognition which is not *actually* 'connected' with a Word, cannot be a cognition, 'capable of connection with a Word'. The commentator points out that true or valid perception is only that or that much, which is generated by the object of perception. Often-times, however, there is present something more in our cognition (e.g. Name etc.) which is over and above what is generated by the Object under observation. And every form of such cognition which contains more than what is generated by the object, may be called a cognition, "capable of being connected with a Word."

It may be contended that the 'something more' is also generated by the Object. But this cannot be for the obvious reason that the 'something more' is independent of the Object. This will be clear if we consider the case of a hungry infant. It sees the Mother's Breast. It will, however, not cease its crying and put its lips to the Breast for sucking, unless and until it has mentally identified the existing Breast with the Breast which was found by it to yield milk on a previous occasion. The cognition of the infant which identifies its two experiences cannot be said to be in contact with the object ; for the object of its past experience is no longer present. The cognition which is thus not in contact with its object, is obviously independent of the object ; and hence such a cognition cannot be said to represent the object truly. Cognition, 'capable of

connection with Words' is a cognition of this nature. Sensuous Perception, on the other hand, cognises only what is proximate and is accordingly dependent on its object. Sensuous, Perception represents nothing more or less than the actual object under observation ; it is not accordingly 'capable of connection with a Word.' Sensuous Perception is thus said to be '*undetermined*' or 'free from determination.'

A 'Determined Cognition' is thus Cognition which consists of the 'Signified' (*Vāchya*) i.e., the object of cognition and the 'Signifier' (*Vāchaka*) i.e., the Word. The Sensuous Perception is '*undetermined*' ; because it exactly represents the object and is not consequently a cognition 'capable of connection with words. It may be argued that the (Sensuous) Perception of Sound cannot be '*undetermined*' ; because a sound is partly a 'Signifier' and is partly the 'Signified'. The Commentator says that there is no harm in looking upon the Perception of Sound as '*undetermined*'. A sound (i.e., a Word) contains elements of the Signifier and the Signified, only when the peculiar significance of the Word is understood. The object has one nature when it is known to be signified by a particular Sound (Word) ; it has quite a different nature, when the Sound is heard again. You cannot have the same perception which you had when you came to understand the significance of a word ; nor can you have the same object which you had when you came to understand the fact of that object being signified by that word. The perception of Sound does not really recall a previous perception, identical with it and does not consequently consist of the elements of the Signified and the Signifier.

A similar line of argument would show that the (Supersensuous). Perception of the sage is also undetermined ; for although it has within its purview all Words and all objects, the supersensuous Perception does not recall the previous perceptions when the meanings of those Words were understood.

A cognition, thus free from Determination and from Mistake is Perception.

विमिराशुभमण नौयानसंजीभायनाद्वितविभमं ज्ञानं प्रत्यक्षम् ॥

Perception is cognition free from the hallucinations due to Darkness. Swift Motion, Travelling in a boat and Internal Disorder etc. etc."

Commentary :—It is well known how Darkness gives a wrong idea of the object observed. Darkness causes defective vision and is an instance where illusory perception is 'organic' i.e., due to the defect in the sense-organ. If a burnt stick is slowly moved, there would be no hallucination ; but if it is moved very swiftly, one may have the wrong perception of a disc. Here the illusory perception is 'objective' i.e., due to the defect in the object of perception. Thirdly, while going in a boat, one may have the hallucination that the trees on the bank are moving off. In such a case, the wrong perception is due to an *outside object viz.*, the boat. 'Internal Disorder' refers to disorders of the basic principles of human constitution viz., Wind, Bile and Phlegm. Illusory perceptions e.g. that of a burning pillar are due to such disorders. These wrong perceptions are 'subjective' i.e., due to Internal Disorders. It should be noticed that all the four causes of hallucination, described above, cause defect in the sense-organs.

Another instance of the defect in the sense-organ which is responsible for hallucinations is *jaundice* etc. Similarly, swift taking-near and taking-away causes hallucination which is due to the 'objective defect.' A burning chip, for example, if swiftly moved to and fro, will cause the illusion of a long fire stick. Another instance of hallucination being caused by an *outside object* would be afforded by the experience of one who goes riding on an elephant. Lastly, a severe blow on the vital parts of one's body causes *Internal Disorder* and gives rise to illusory perceptions.

Valid Perception is free from such hallucinations.

तच्चतुर्विधम् ॥ "That is of four modes."

Commentary :—Perception has been defined above. According to some philosophers, Perception is always 'Sensuous'

and there is no such Perception as 'Mental Perception'. 'Self-consciousness' and the 'Perception of the Sage.' The views of these thinkers are set aside when it is said that Perception is of four kinds.

इन्द्रियज्ञानम् ॥ (The first is) Sensuous Perception."

Commentary :—Sensuous Perception is due to the Sense-organs.

SOME EXCAVATIONS AND DISCOVERIES.

A paper read by Pandit Sheo Narain.

(Continued from page 187 of the last issue).

To what faith this unique temple was dedicated, we can only surmise. That it was not Buddhistic, seems patent from the total absence of any Buddhistic images or other relics among its debris, as well as from its unusual plan, which is unlike that of any Buddhistic chapel that we know of. For similar reasons, also, we must rule out the idea that it was Brahmanical or Jains. On the other hand, the lofty tower in the middle of the building and immediately behind the sanctum is very significant. My own view is that this tower was a Zikurrat, tapering like a pyramid, and ascended in just the same way as the Zikurrats of Mesopotamia; and I infer from its presence, as well as from the entire absence of images, that the temple belonged to the Zoroastrian religion. (A Guide to Taxila by Marshall page 90).

Of course one has to bow to the expert knowledge of such an eminent authority as Sir John Marshall. I have only one remark to make. The absence of any Buddhistic images is no doubt significant but how is the idea of its

belonging to Brahmanical religion ruled out. At Conjiveram and Chidambaram in the south we have Brahmanical temples which are devoted to water, air and fire lingams and there are no images or symbols in them (Havell's *Aryan Rule in India* p. 29).

TANK.

Hwen Tsang when he visited Taxila the city of Sirkap had been deserted for more than 5 centuries. In the neighbourhood of Sirsukh the traveller describes a tank of Elapatra the present tank called *Punya Sahib* at Hassanabdal has been identified by Cunningham as that tank. p. 60.

CUPID.

A gold repousse figure of winged aphrodite of Psyche and a gold medallion in the centre was found representation of a winged cupid. p. 60.

INDIAN & GREEK ART COMPARED.

To the Greek, man, man's beauty, man's intellect were everything, and it was the apotheosis of this beauty and this intellect which still remained the keynote of Hellenistic art even in the Orient. But these ideals awakened no response in the Indian mind. The vision of the Indian was bounded by the immortal rather than the mortal, by the infinite rather than the finite. Where Greek thought was ethical, his was spiritual, where Greek was rational, his was emotional. And to these higher aspirations, these more spiritual instincts, he sought, at a later date, to give articulate expression by translating

them into terms of form and colour. But that was not until the more spacious times of the Guptas, when a closer contact had been established between thought and art, and new impulses imparted to each. Prior to the mediaeval epoch the Indian had not conceived the bold and as some think, commercial idea of thus incarnating spirit in matter. Art to him was a thing apart a sensuous, concrete expression of the beautiful, which appealed intimately to his subconscious aesthetic sense, but in which neither intellectuality nor mysticism had any share. For the rest, he found in the formative art a valuable medium in which to narrate, in simple and universal language, the legends and history of his faith, and this was mainly why, for the sake of its lucidity and dramatic power, he welcomed and absorbed the lessons of Hellenistic art, not because he sympathised with its ideals or saw in it the means of giving utterance to his own.

(A Guide to Taxila by John Marshall page 33-34).

Let us bid adieu to this ancient seat of learning. I hope we are not tired, let us go on to Peshawar.

PESHAWAR.

In the nineties M. Foucher, a distinguished French Savant and an authority on Buddhistic architecture visited the N. F. Province and carefully followed the route of Hwen Tsang. As a result of his investigations he decided that modern Peshawar occupied the old site of Polusha Poo. The thread was taken by Dr. Spooner in 1908. He decided that Shak ki Dheri suggested that it has reference in it to a royal palace—the latter theory however did not prove correct. Excavations were commenced in 1908

and as a result the two opposite corners of the celebrated stupa were unearthed. After 4 days of intense anxiety, the relics were recovered just as Kanishka had laid them 19 hundred years ago. This Kanishka stupa has now been entirely dug out. It is roughly about 40 yards square. The walls are solidly built of large and very well made bricks about 10 inches long, while here and there blocks of dressed stone are embedded. The relic casket is a cylinder about 4 inches in diameter and about the same height. Upon it is seated a figure of Buddha while on either side stand two Bodhi Satwas Maitreya and Avalokiteswara. ✓ Bodhi Satwa means one who is on the path to attainment of Buddhahood. Round the upper part of the casket a flight of geese is depicted like the representation of them on Bodhi seat at Budh Gaya and also on some of Asoka Edict Pillars. During the excavations pottery, stationery, inscribed gems and seals were also found. The monastery seem to have been destroyed by fire as is evident from the quantities of ash and charcoal that are embedded in the clay. The relic casket has been presented by the Government of India to the Buddhistic community of Burmah who have suitably enshrined it. On it is the name of the maker engraved. It is a Greek name. The king Kanishka's effigy also appears. A coin of the monarch was also found near the place.

According to Buddhistic traditions, the ashes of Buddha were upon his death divided into portions and distributed. Asooka collected them two hundred years later in the 3rd centruy B.C. and redistributed them in small fragments throughout his empire. It was one of these fragments which came into the hands of Kanishka

which he enshrined in this wonderful stupa of Gandhara. This shrine was one of the most sacred in India when in 640 A.D. Hwen Tsang visited it.

Of the 4 epigraphs on the casket one is translated as: The slave (servant) Agisala the overseer of works of Kanishka Vihara in the Sangarama of Mahasena (Hargreave's Geography of Gandhara p. 10).

In addition to this Kanishka stupa, the foundation of a huge stupa has been unearthed in the compound of the Islamia College, when I visited the place I did not notice any find of peculiar interest, there were fragments of broken images, pieces of iron and some very much mutilated images of Buddha and sundry other things, but there was one thing, the object of which I could not understand, it was an earthen little pot exactly like our nonspillable glass inkpots. This attracted my attention. Neither myself nor the Head Master, who kindly showed me over the site and the collection of the finds, was unable to guess to what use could the pot have been put. It could not have been used as an inkpot because inks in olden days were not liquid and there was no stain of ink on it. Possibly it might have served as a rack for incense sticks. The college authorities have carefully stored the finds and seemed to be jealous of giving them over to any museum. Are not these signs of times.

Now a flying visit to Takht bahai and Sahri Bahlol will not be profitless.

TAKHTA BHAI.

This place was a very important centre of Buddhistic cult. There was a monastery here and was occupied for

centuries. The site dates back to 47 A.D. According to Professor Grunwedel the equivalent of the date occurring in the only important inscription, an edict of the Parthian prince Gondophares to whose court Apostle St. Thomas is reported to have gone by divine command. Takht-bhai was excavated many years ago by Sergeant Wilcher and has been exploited more or less constantly ever since. It is astonishing that the excavations of 1908 should have yielded so richly. The finds have been classified and a separate section in the Peshawar Museum is allotted to them. The most conspicuous is a remarkably fine piece called Atlas, not the modern book of maps but the representation of the Greek god of older family who held up the pillars of universe or the mountain in Libya regarded as holding the universe. Another stone worth noticing, which particularly I saw with interest after the information I had derived from Dr. Spooner's hand book, was one showing a honey suckle Motif which experts say is Assyrian. If their view is correct and the honey suckle is not indigenous it is likely that some connection of India with Assyria must have existed in the past. Like the emaciated ascetic figure in the Lahore Museum discovered by Dean at Sikri, another one of the same type has been discovered here. This is called the fasting Buddha.

SAHRI BAHLOL.

The little village of Sahribahlol is situated in a high mound some 7 miles to the N. W. of Mardan. The place seems to have been an important centre of Buddhism in ancient times for the central mound in which the

modern village is perched is surrounded by many lessor mounds which bear evidence of having been stupa sites. Excavation were carried out here in 1907 which are collected in the right hand gallery of the Peshawar Museum and marked as Sahribahlol collection.

In this collection there is a headless figure of a warrior bearing in his left hand a curiously shaped shield resembling Boeotian shield of the Greeks. Honey suckle said to be Assyrian was found to be engraved on 3 stones which according to Dr. Spooner was of foreign importation. One of the statues has colouring about the eyes as proof of the fact that these sculptures were vivified and animated by painting and gilding. It must have been a wonderful paint that has withstood the ravages of time.

A LYDIAN COIN.

It is beyond the scope of the paper to talk of ancient coins which have been found in abundance.

Innumerable coins have been discovered in India and its frontiers suggestive and indicative of several theories. Some furnish clues to further discoveries while some illumine obscure corners of Indian history. I cannot however omit a startling discovery of a unique coin in 1905 namely that of the Lydian king Croesus or we call him Karooh in Persian.

It was found in Mari on the Indus which is situated on the left bank of the river a few miles south of Kalabagh which is on the right bank. Kalabagh is conjectured to be the northern boundary of the old Persian Satrapy in India. As the coin appears to be in good condition there

is no reason why it should not have been brought into India previous to Alexander's conquest and have laid hidden in the sand until recent times. It may be that one of the first gold coins ever issued has passed into the hands of an Indian and was hoarded to be rediscovered after 2500 years.

Historically the fact establishes that there must have been a trade communication between Lydia and India in earlier times. Forty miles south is Isakhel the place where the Kurram and Tochi rivers join the Indus. These rivers connect India with Afghanistan and are little known but may have served as trade routes. (C. M. G. 3-7-15).
Gentlemen,

Our journey is now finished, we are back again to our sweet home a bit wiser. After some rest one would like to examine the Archeological section of our Local Museum to be wiser.

After all everything in the universe is impermanent. Man is always eager to know of the past so that he may imbibe what was good and shun what was bad is a salutary rule of conduct.

Before I resume my seat I have to thank all present for patiently listening to a cheerless and dreary discourse.

OUR OLD EDUCATIONAL SYSTEMS.

*A speech delivered by Rev. Suriyagoda Sumangala
B.A., B.Lt., Lecturer University College, Colombo,
at the Annual Prize Distribution of the
Maha-Bodhi College.*

We Sinhalese in general, the Sinhalese Buddhists particularly, owe indeed a debt of deep gratitude to India,

for our civilization and culture, in short, for both spiritual and material welfare of our nation. This may I am afraid, give you a wrong impression that our forefathers were originally barbarians whom the Indians had civilized. But it is not so, because our forefathers who colonized Ceylon were themselves Indian Aryans.

Tradition continues to be a source of historical information. India has a tradition of great antiquity. No region of the world, with the sole exception of China, can boast of an ancient of civilization so continuously splendid and unbroken as that of India.

We need not dispute about the theory that civilized life may have begun earlier in Egypt and Babylonia. But it must be noted that in those countries the strand connecting the past with the present was long ago broken.

The history of Indian civilization cannot be properly understood by pursuing only the literary evidence. The testimony of the monuments and works of art is equally important, and in fact, those remains tell much which cannot be learnt from books. A true mental picture of the past can be formed by the study of works of art, including images, frescoes, and other objects. On the other hand, a scientific study of buildings, erected for religious or civil purposes, such as temples, stupas, palaces, and private houses is highly important. Such observations apply to India and Ceylon alike.

From these facts we can infer that the intellectual culture of India was in an exceedingly advanced stage even twenty or fifteen centuries before Christian era. The University of Taxila is a frequent occurrence in our

Jātaka book. A vivid description of this ancient University is given in the *Kāvyasekera* by Sri Rahula Mahaswami. Most of the Indian historians are silent on this point. But the recent Archeological excavations throw welcome light on the conditions of intellectual training, prevailed in ancient times, especially at Taxila. Them from the Vedic Period down to the Upanishad we can clearly see that there were seats of learning of diverse types. Some of these institutes were known as the forest institutions or *Asramas*. Early youth of all members of the three recognized castes was spent in those institutions, devoted to their studies. Unfortunate Sudras and women were excluded from these Institutions.

When Buddhism arose the intellectual atmosphere of Northern India was highly influenced by the Upanishad thought and by the pessimistic thought of the Jains. The Buddha, our Gautama, created a new intellectual and social atmosphere in which people enjoyed perfect peace, the outcome of intellectual training. The two separate forms of Order, male and female came into being. The monasteries for both the orders were established, which were the seats of learning. From these institutions the Monastic system of education came into being and grew up into universities, first in India, secondly in Ceylon. This system of free education rose to unquestioned pre-eminence at Magadha under the royal patronage of Asoka, the Great. This system of education was introduced to us by the Great Elder Mahinda on his most welcome mission to our Island.

Nalanda, in Magadha, was celebrated for many

centuries as the seat of the most renowned Buddhist Monastic University, the mine of knowledge in India. In Tibetan books it is named as Nâlandra. The Buddhist sanctity of this place goes back to the very beginnings of Buddhism. The site of this university is supposed to have been the historic Veluvana presented to our Gautama Buddha by King Bimbisâra and the Venerable Sâriputta and Moggallana were born and attained Parinibbâna in its neighbouring villages. The Chinese pilgrims, Huen Tsing and I-tsing both resided at Nalanda for a considerable time. This was a gigantic establishment, comprising a multitude of Temples and Monasteries, with their lecture-rooms and other Apartments and Stupas and all kinds of Sacred edifices. In the seventh century A.C. the Nâlanda University was the most important and splendid of its kind in India, or if not, in the world. It was the principal centre of Buddhist learning and was crowded with students from every quarter. It was truly a great university in its precise significance. The professors who were mostly Buddhist Bhikkhus gave instruction not only in Buddhism but also in the Vedas, Brahmanas, Upanishads, all the systems of Indian philosophy and every form of art was cultivated with success. Itsing who spent ten years at Nâlanda warmly admired the regulation of the Monastery and the strict discipline enforced on more than 3,000 resident students. Some sort of Matriculation test seems to have been compulsory in order to weed out the weaklings, Nâlanda was destroyed by Muhammad the son of Bakhtiyar in 1197.

(To be continued.)

RESTORING THE ANCIENT ITALIAN CITY.

[BY ALBERT A. HOPKINS.]

During the European war, Italy, that excellent custodian of so much of the best of the world's art, was not idle as regards archaeological excavations at Rome. Ostaia, and, best of all Pompeii. The results at the last mentioned site are, to say the least, remarkable; and they are largely due to a new method by which the ground is not dug by means of pits and abrupt trenches, but is carefully removed by horizontal strata, descending only by degrees towards the ancient level, so that it becomes possible to catch and fix all the remains in their relative depth and position, and to preserve or restore all those parts of buildings, upper and lower, which have escaped total destruction.

The results from this new method of excavating have been of the highest importance as regards the private house, especially. We have been in the habit of thinking that the houses of Pompeii were like Oriental dwellings with few, if any, openings to the street. Quite on the contrary, the Pompeian houses are shown by the new excavations to have had plenty of windows, grouped in pairs, or three or four together like Gothic windows, even with projecting balconies and galleries, which enabled the inhabitants to watch the life in the streets of Rome's Newport or Atlantic City.

Under the new plan of excavation, everything is not carted off to the Naples Museum as soon as it is found. Instead, it is left intact wherever possible. The tiles have been restored to keep the sun off visitors as of yore; the

carbonized beams have been restored with iron supports; and the gayly painted signs have been protected by glasses. Formerly, casts were made only of skeletons; to-day, this plan is applied to everything decayed, such as furniture, wooden doors—where otherwise we should get only the metal nails—and even plants. So for the present, thanks to these Italian methods of archaeological research, we know what these ancient city dwellers grew in their window-gardens.

One of the newly-excavated houses has been restored, even to the ceiling of the upper floor, thousands of pieces having been painstakingly fitted together. In one of the rooms a crystal lamp is still fixed to the wall, wanting only the wick. In the "triclinium," or dining room—for the Romans of the period reclined instead of sitting at their meals—we have a table still set, while a space in the pavement shows that the food was brought up by a dumb-waiter.

The wall paintings are remarkable, and well preserved in consideration of what they have passed through. The shops did not hide their wares away from a buying public, but they blatantly advertised their offerings in every colour of the rainbow. Sign painting must have been a good paying business, for the whole town seems to have been decorated with it, almost anything seeming proper material for the artist's skill. Theatres advertised their performances, the arena a gladiatorial show, as well as similar events out of town. Election appeals were popular and the sentiments, if not the medium, were dignified.

Among the interesting casts recently^c made is that

of a man, molded where he fell in the volcanic ash during the great eruption of 79 A. D. Bodies and other objects were enveloped in fine white ash and tiny stones, which, becoming solidified in the process of time, and with the aid of water, formed a complete mold, within which the contents crumbled into decay. Casts are made from these natural molds by pouring liquid gypsum into the hollow interior.

CORRESPONDENCE.

THE SARNATH (BENARES) VIHARA AND UNIVERSITY.

No. 1866.

From J. H. Darwin, Esq., I.C.S.,
Collector of Benares.

To The General Secretary, Maha Bodhi Society,
4A, College Square, Calcutta.
Dated Benares, the 26th April, 1923.

SIR,

In reply to your letter of April 19, 1923, I have the honour to say that Government have provided Rs. 10,000 for the purchase of the land in question, and it is hoped negotiations with the owners will be completed by May 15, 1923. If so, I would request you to make arrangements to take formal possession on May 21. I enclose a copy of a letter which I have just written to the Superintendent Hindu and Buddhist Monuments on the subject.

I have the honour to be,

Sir,

Your most obedient servant,

(Sd.) J. H. DARWIN, I.C.S.,

Collector.

Enclosure
One.

No. 1865.

From J. H. Darwin, Esq., I.C.S.,
Collector of Benares.

To The Superintendent,
Hindu and Buddhist Monuments, Lahore.
Dated Benares, the 26th April, 1923.

SIR,

In reply to your letter no 65/369 dated 17th April 1923 enquiring whether the whole of the Rs. 10,000/- was utilised before the close of the financial year, I have the honour to say that Rs. 8,799/8/- was actually disbursed up to April 14, 1923. Arrangements have been made to disburse the balance, apart from a sum of Rs. 76/8/- which will probably not be required on May 15 ; and if this is effected to give possession to the Mahabodhi Society on May 21. This will however depend on whether the attendance of all the remaining payees is secured before that date.

The question is one of negotiation with the owners and not of acquisition.

I have the honour to be,

Sir,

Your most obedient servant,

(Sd.) J. H. DARWIN I.C.S.,
Collector.

Maha Bodhi Society,
4A, College Square,
Calcutta May 3,

From

The General Secretary Maha Bodhi Society,

To

J. H. Darwin Esq., I.C.S.
Collector of Benares,

Sir,

I beg to acknowledge receipt of your letter No 1866 of the 26th ultimo, requesting the Maha Bodhi Society to make

arrangements to take formal possession of the land at Sarnath for whose purchase the Government have provided Rs. 10,000/-

The Maha Bodhi Society have deputed the Reverend Bhikkhus M.K. Sri Dharmasri, and Srinivasa to be present at Sarnath on the 21st instant to take formal possession of the land on behalf of the aforesaid Society.

Our most loyal and grateful thanks are hereby offered to the Government of India, to the Government of the United Provinces, to the Director General of Archaeology in India, to the Commissioner of Benares and to your good self for the help received.

The design of the proposed Vihara and University at Sarnath which the Maha Bodhi Society is going to erect was submitted for inspection at the foundation ceremony, and approved by Sir Harcourt Butler, the late Mr. Campbell, Commissioner of Benares and your good self.

I am,

Sir,

Your most obedient servant,

THE ANAGARIKA DHARMAPALA,

General Secretary, M.B.S.

TO THE SECRETARY

Maha Bodhi Society,

4a, College Street,

Calcutta.

Dear Sir,

I am to inform you that on the 24th, 25th and 26th March, 1923, Mahant who is protected the Maha Bodhi temple has made a great funeral for his master who was dead many years ago, and many priests and men were invited in it.

In this funeral he begged to have the Buddhist Rest House from the Chairman District Board, Gaya to entertain the guests—English and Mohemaden and has obtained the permission and feasted the Englishman on the 25th March 1923, and the Muhamedans on the 26th instant.

In this affair many goats and fowls were killed in the compound of that Rest House. But this is contravened to the rule 8 in it has written “—No traveller will be allowed to kill any animal or to spill blood within the compound” and this is afflicted to the mind of the Buddhists. The two Burmese monks, one boy, one Tibetan priest, one Bhotan priest and one Japanese pilgrim who are stayed here to worship.

I beg to request you to inquire the Chairman D. B. Gaya for this matter and to send the words in the newspaper.

Yours Sincerely,
ASHIN ARDISSAWANTHA,
Burmese Monk.

B. REST. HOUSE,
P. O. Bodha Gaya,
Gaya Dist.
24th March, 1923.

WAISAKHA CELEBRATION IN INDIA.

Buddhists all over the world will be glad to hear of the ever-growing interest, the people of India take in Buddhist Philosophy and its noble teachings. Many are

the testimonies that bear the truth of this *viz.*, (1) The various Buddhist associations that have sprung up in the recent past—Buddha Society in Bombay, Bangalore Buddhist Society; (2) The invitation extended to the Buddhists by the Hindus of Travancore who are willing to follow Lord Buddha's teachings; (3) The celebration of Waisakha Day by Vivekananda and Ramkrishna Societies; (4) Buddhist researches and excavations both by the Archæological Department and interested people; (5) The introduction of Pali in the curriculum of Calcutta University examinations from Matriculation to M.A. and (6) last though not the least, the activities of the Maha-Bodhi Society.

As I said last year, much could be done if a dozen Buddhist Bhikkhus from Ceylon make a determination to cross over to India, for the preaching of so glorious a Dhamma which is a closed treasure to 320 millions of Indians.

For the first time, the Maha-Bodhi-Society held a Convention in connection with the proposed "Sarnath Buddhist University," at the Sri Dharmarajika Chaitya Vihara on the 20th and 30th April.

29th 1st Day.

A report was read by the Anagarika Dharmapala, Justice Sir Asutosh Mukerjee in his presidential address said, "When I accepted the invitation to preside over this Convention I knew Mr. Dharmapala had to make an announcement regarding the proposed Buddhist University at Sarnath. We all know with what energy and enthusiasm he works in trying to replant Buddhism

in the land of its birth. I take great interest in the matter and I have no hesitation in giving my support, for when my friend proposes a thing it means that the work is done. In his report he has mentioned that the original idea of the Society in founding a Buddhist Union at Buddha-Gaya had to be changed owing to various circumstances and the new spot selected for the purpose is Sarnath. If I were left to choose between Buddha-Gaya and Sarnath, I would have selected Sarnath, and I as an orthodox Brahmin who takes great interest in Buddhism would like to see the Buddhist seat of learning near the Holy place-Benares. It is said that I might have to be its Vice-Chancellor, but I wish it to be left for some one else, and even if I am to be so, I accept it on condition that my friend Mr. Dharmapala be its Registrar, for without him the work cannot be done. Wishing it a success, he suggested that in future the time for the Convention should be made earlier, so that full justice might be done to the papers. At the conclusion of the speech Mr. M. M. Ganguly, B.E. handed over the plan to Sir Asutosh, who was surprised to see it and then showed it to the audience.

Reading of Papers.

There were six papers for the day. Some of these had to go through hurriedly by reading few pages partly due to want of time and partly due to the absence of the writers, who if they were present could have given synopses of their lengthy papers.

At this stage Sir Asutosh had to vacate the chair as he had another engagement Swami Abhedananda of

Vivekananda Society was voted to the chair. Messrs. G. C. Roy, Charu Chandra Bose and Bhikku Punnananda took part in the discussion. Swami Abhedananda delivered a speech on Buddhist Ethics, its moral corde, personality, and His teachings. Then he compared Buddhism with Hindu Dharma, the idea of Soul and God. He emphasised that Buddha's teaching is necessary to-day for the upliftment of India.

Mr. Dharmapala followed him and said that Buddha's religion is for the masses. To-day, he wanted the down trodden people of India to be raised up and it is this that keeps him active in doing his work. He wanted the people to do something for the spread of Dhamma.

Dr. McGovern, Ph. D.

The reading of papers being over Anagarika Dharmapala invited Dr. McGovern, who was present, on his way from "The Land of the Forbidden City"—Tibet, Lhasa to England to speak a few words. He said that he was very glad to be present there and participate in the "Thrice Sacred Celebration," which is a very significant one. He touched on the Psychological teachings of Buddha and the developments of Psychology which is an important omen for the spread of Buddhism. He admired the peaceful personality of Buddha, and *Viriya* (strength) which will be a vital factor in the re-building of future India. Then he dwelt on self-reliance, the inspiration people get from Buddhism, and self-sacrificing spirit of Buddhism. He narrated the story of 10000 Japanese Buddhist women who sacrificed their hair for the

sake of buying wood for the building of a Temple in Japan. He concluded saying, "Buddha and His Missionaries gave to the West the message of Religion—The Causal Law."

Wesak.

The upper-hall tables and Stupa of the Sri Dharma-rajika Vihara were decked with lotus flowers. Buddhist flags were hung up on the front side of the Vihara. In the lecturing-hall no decorations could be done except on the pillars, because since last Wesak the paintings from Buddha's life have covered all the walls which are themselves a great attraction to any passer by.

Seven students observed '*Astanga Sila*'. A Buddha-Puja was held at 10-30 A.M.

The Anagarika Dharmapala spoke over an hour on the importance of the "Thrice Sacred Day," and of Buddha's teachings.

A Gujarati merchant took refuge in Buddha Dhamma and Sangha on Wesak Day. Some weeks earlier a Bengali family and a Madrasse became followers of Buddha.

Those present were: Sir Asutosh Mukerjee, Dr. Bhandarkar PH. D., Swami Kripasaran, Mr. J. Chowdry, M.L.A., Swami Abhedananda, Mr. M. M. Ganguly, Swami Punnananda, Prof. J. L. Samadar, Dr. McGovern, PH. D., Mrs. Alma Senda, Rai J. Chowdry, Dr. Moreno, PH. D. and many others.

The M.B.S. has made arrangements to celebrate the Wesak at sacred places.

The Buddha Society of Bombay, M.B.S. of Madras, and Kapalitola Temple, Bow Bazar, Calcutta have celebrated the day in a fitting manner.

May you all partake of the merits done on this Glorious Day.

C. J. RANATUNGA.

Calcutta.

WAISAKHA CELEBRATION.

RECEIPTS AND EXPENSES.

RECEIPTS.	Rs.	A.	P.
Mr. C. Radford, Parachinar ...	30	0	0
Pandit Sheo Narain, Lahore ...	25	0	0
Miss H. Davey, Almora ...	20	0	0
Messrs. H. Don Carolis & Sons, Colombo ...	20	0	0
Subadar Major Jang Bir Lama, Assam ...	15	0	0
Mr. Quah Ee Sin, Rangoon ...	14	0	0
Kumar Arun Chandra Sinha, Calcutta ...	10	0	0
Mr. W. E. Bastian, Colombo ...	10	0	0
„ S. C. Mookerjee, Patna ...	10	0	0
„ P. A. Peries, Marawila, Ceylon ...	10	0	0
„ Senanayaka, Registrar, Ceylon ...	5	0	0
„ Mg Thein, Burma ...	5	0	0
„ Santanu Banerjee, Uttarapara ...	4	0	0
„ M. A. de Silva, F.M.S. ...	3	0	0
„ T. R. Sinha, Burma ...	2	0	0
„ Mrityunjoy Ghose, Calcutta ...	2	0	0
Purna Wardhana Society, Ceylon (less As. 4 for Bank comm.) ...	1	12	0
Total	186	12	0

EXPENSES.			Rs. A. P.		
Sent to Rev. Chandramani Thero for Celebration at Kusinara (incl. comm.) ...	...	...	21	12	0
Sent to Burmese priest for Celebration at Buddha Gaya (incl. comm.) ...	...	...	21	12	0
Printing invitation letters and programme ...			18	15	0
Flowers ...	...	...	16	0	0
Conveyance, etc. ...	...	...	3	8	0
Sweets, drinks, etc. ...	...	...	5	14	6
Candles, oil, perfume, etc. ...	...	...	6	5	0
Stamps for sending invitations ...	...	...	17	0	0
Total expenses ...			111	2	6
Balance in hand ...			75	9	6
Total ...			186	12	0

MRS. T. R. FOSTER PROPAGANDA FUND.

Statement of Expenses for the months of February and March 1923.

			Rs. A. P.		
J. E. Gunasekera Esq. for prize-distribution, Maha Bodhi College ...	...	...	100	0	0
Books and petty expenses for 2 students ...			3	4	0
School fees and Transfer fees Do. ...			9	0	0
Clothes for Do. ...			11	12	0
Revd. Sirinivasa's Teacher ...	...	...	7	8	0
Srinath Buddhadasa, a student, Colombo ...			10	0	0
Medicine for student ...	...	...	2	12	0
Buddha Gaya a/c printing pamphlets ...			38	9	0
Carried over • Rs.			182	13	0

	Brought forward	Rs.	182	13	0
An orphan boy	...	...	10	2	0
Madras M. B. S. a/c to pay teacher	...	...	15	6	0
Clerk's salary in part for 3 months	...	...	70	0	0
Conveyance	...	...	0	7	6
Miscellaneous	...	...	4	4	0
Food expenses for 2 students and 1 priest	...	...	45	10	0
Total		Rs.	328	10	6

MARCH 1923.

	Rs.	A.	P.
Admission fee and school fees for 2 students	...	9	8 0
Books for 2 students	...	2	6 0
Revd. Sirinivas's Teacher	...	7	8 0
Buddhist Convent in Ceylon	...	50	0 0
Donation to the Ananda College in the name of Mrs. Mary Foster	...	2,000	0 0
Gift of a Rikshaw to the Principal, Vidyodaya College, Colombo, in the name of Mrs. Mary Foster	...	350	0 0
Dhammapada prize offered by Mrs. Foster	...	500	0 0
Charity to Srinath Buddhadasa (a student)	...	10	0 0
Do. D. R. Goonasekara (for books)	...	10	0 0
Conveyance	...	1	3 6
Miscellaneous	...	5	7 0
Food expenses for 2 students and 1 priest for the month	...	58	3 6
Total		Rs.	2,994 4 0

SRI DHARMARAJIKA VIHARA.

*Statement of Receipts and Expenses for the months of
February. March and April 1923.*

FEBRUARY.

RECEIPTS.				EXPENSES.			
	Rs.	A.	P.		Rs.	A.	P.
Charity Box Collection ...	13	5	0	Pandit Hem Ch. Vidyaratna for making Kathakatha ...	3	0	0
				Flowers ...	5	0	0
				Candles, Coal etc. for the Shrine ...	3	6	0
				Miscellaneous ...	0	12	0
Total ...	13	5	0	Total ...	12	2	0

MARCH.

RECEIPTS.				EXPENSES.			
	Rs.	A.	P.		Rs.	A.	P.
Rent of the Hall ...	3	0	0	Candles, Coal etc. for the Shrine ...	2	4	6
				Flowers ...	5	0	0
				Thos. W. De Souza & Co. for bulbs ...	3	4	0
Total ...	3	0	0	Total ...	10	8	6

APRIL.

RECEIPT	Rs. A. P.	EXPENSES.	Rs. A. P.
Charity-Box Collection	21-14-6	Candles	1 6 6
		Artist for writing the names of paintings on the wall	40 7 0
		Messrs. Thos. W. D'Souza & Sons for balance of 3 fans supplied	190 0 0
		Carpenter for making box for Electric Metre	4 0 0
		Extraction of Document (in connection with closing of passage)	10 0 0
		Conveyance	4 9 6
		Miscellaneous	1 11 0
Total ...	<u>21-14-6</u>	Total Rs.	<u>252 2 0</u>

RESCUE BUDDHAGAYA.

The Holiest Shrine of the Buddhist world is the Maha Bodhi Temple at Buddhagaya. It was destroyed by the invading Moslem Arabs in 1202 A. C. according to Tibetan records. The inscription also testifies that the Buddhism of Magadha was destroyed by Bakhtiyar Khilji. The Maha Bodhi Temple was located in the village Mahabodhi which is in possession of the 7th anna Tikari Raj. In 1727 A.C. the villages of Mastipur Taradih were given over to the sanniyasi Lal Gir by the Delhi emperor. The question arises when did the Mahant get possession of the ruins of the Temple? It is not mentioned in the sanad presented to faqir Lal Gir of the Bodhgaya math.

Mr. (now Sir) J. D. Macpherson, when he was the District Collector of Gaya wrote an exhaustive report on the Temple from which we quote the following :

“If the temple were a Hindu one, it would have been defiled by the Buddhists’ offerings of biscuits and burning of tallow candles at the shrine, nor would a chamar woman ever have been allowed to sweep it. Nor does it stand to reason that the temple of an incarnation of Vishnu would ever be the special charge of a Saivite priest like the Mahanth. The tree to the south of the temple is one of the places at which Hindu pilgrims to Gaya offer *pindas*, but they do so under the auspices of the Vaishnavite Gayawal priests and have no concern with the Mahanth.

"The Great Temple is also apparently in the village of Mastipur Taradih, which was settled revenue free with the Mahanths, but I believe that in none of the grants is any mention whatever made of the temple itself. There is nothing to show that the Mahanths ever concerned themselves with it, and, even when the Burmese King proposed to do something for its restoration, no question appears to have arisen as to the Mahanth's having any right in the temple itself."

The following correspondence that passed between the high officials of the Government of India and the Government of Bengal will show that the Government throughout acted impartially in the matter, and the temple was always considered as belonging to the Buddhists. The letter of Mr. Beglar, the Engineer, to the Collector of Gaya clearly indicates that the Temple was not considered as the property of the Saivite Mahanth and the late Mahant was conscientious enough to transfer the Temple and its precincts to the King of Burma to have it restored by His Majesty. The late Mahant was not covetous as to grab the sacred central Shrine of the Buddhists. The Temple was in a state of neglect and uncared for by the Mahant in the year 1884. Mr. Beglar therefore appealed to the Collector to take proper care of the archaic building.

One thing is clear that the Temple was not in the rent free land known as Mastipur Taradi. It was located in the village of Mahabodhi which belongs to the Tikari Raj, which took its name because the Temple was located thereon. Then how did the Temple got into the survey map of Mastipur Taradi? That secret shall never be known because the true survey map of the Mahabodhi

village and Mastipur Taradi was lost when the records that were in the Gaya kacheri were burnt by the brigands in the mutiny period of 1857.

Had not the Government of the late Lord Dufferin declared war against the king of Burma in 1884 or 1885, the Temple would have been to-day in the hands of the Burmese monks, who lived in the Burmese resthouse to the west of the Temple built by order of the Government of the King of Burma. The right course would have been for the Government when they annexed Burma to take charge of the Temple; but the Government then was indifferent to preserve the rights of the Burmese.

In the cold weather of 1885 the late Sir Edwin Arnold visited Buddhagaya and witnessed the neglected condition of the Temple, which made him to make an appeal to the Government of India to have the Temple restored to the Buddhists. That opportunity was lost, and the Temple continued to remain uncared for until the arrival of Mr. (now Sir) Grierson as Collector of Gaya. His letters give clear evidence as to the situation then existed. He writes in his letter to the Supdt. Engineer dated 25th July 1889:

“The temple itself is also falling into disrepair. I have no one to look after the underground drains properly. Salt exudations also are destroying the plaster; this you have yourself seen. Villagers are encroaching on temple land.”

Mr. (Sir) G. A. Grierson suggested to the Mahanth the propriety of having the Burmese bungalow at Bodh-gaya repaired. What does it indicate except that the

Mahanth did not look upon the Burmese resthouse as his own. The suggestion is impertinent if the Burmese resthouse was the property of the Mahanth.

In the year 1897 the Government of Bengal informed the Mahanth that the Burmese bungalow was not his property, and yet the very Government for certain reasons took the initiative to suggest to the Mahanth to bring a civil suit against the Maha Bodhi Society and have the Buddhists ejected from Buddhagaya. That was due to the intrigues of the late Mr. Okakura who visited Bodhagaya in April 1902. His letter to the Mahanth clearly shows that he was planning to erect an independent resthouse for the Mahayana Buddhists. He was helped by the late Swami Vivekananda and others to work against the Maha Bodhi Society. The Government suspected the man, and the Commissioner of Patna in his letter to the General Secretary of the M. B. Society dated July 31, 1905, asked him to have the Bhikkhus removed from Buddhagaya as the Government do not want to see a centre of political conspiracy there.

In the year 1903 the Viceroy Lord Curzon appointed a commission to report on the situation at Buddhagaya, and the orthodox anti-Buddhist, Pandit Hara Prasad Sastri, submitted his report against the Buddhists. In those days the Government of India were not friendly towards the Japanese, and but for the political suggestions of Mr. Okakura, the Ceylon Buddhist monks would not have been made the target of Government hatred.

The late Mahanth of the Saivite monastery at Buddha Gaya, Hem Narayan Gir, was very friendly to the Buddhists, and he blessed the Anagarika Dharmapala

and wished him success in his mission. That was in August 1891. Unfortunately he died in December 1891, and the present Mahanth was elected. Very few know the complicated situation which made the present Mahant to keep away from Buddhagaya from 1882 until the death of the Mahanth Hem Narayan Gir. The present Mahant was from his youth turbulent. The late Mahanth did not want him to stay at Buddhagaya, and he was an exile at Benares for nearly nine years.

As soon as the present Mahanth appeared at Buddhagaya the first thing he did was to cancel the lease of the land granted to the Anagarika Dharmapala in August 1891. In February 1893 the harmless Buddhist Bhikkhus living at the Burmese resthouse were mercilessly assaulted by the menials of the Mahanth, and they were removed to Gaya under advice of the late Colonel Olcott, then Director General of the Maha Bodhi Society.

The Christians were expelled from Jerusalem by the Muhammadans about 700 years ago, and yet the Sultans of Turkey magnanimously gave the Christian monks shelter at Jerusalem and allowed them to erect as many churches there as the sectarian denominations required. After 700 years the Christians are again in possession of their "Holy Sepulchre". The Jews have returned to Palestine after an exile of nearly seventeen centuries, and they were helped by the British Government. The Muhammadans of India are moving heaven and earth to restore Mecca to the Sultan of Turkey, and they are receiving the sympathy and support of the Hindus, and yet neither the Government of India nor the Hindu community think of the injustice that is being done to the Buddhists

by the hostile sectarian Saivite Mahanth, who desecrates the sacred Image of the Lord Buddha by having it transformed into an horrid looking idol, which is neither Hindu nor Buddhist. The whole thing is a camouflage.

In 1877 the late King Mindoon Min of Burma succeeded in having the Great Temple restored at great cost with the help of the Government of India. The late Mahanth gladly transferred to the King whatever rights he had to the Shrine, and the Burmese monks lived there until the British Government began hostile operations against the late King Thibaw. By right the successors to the Government of the Kings of Burma ought to keep the Temple in the hands of Burmese monks.

In 1885 Sir Edwin Arnold, the author of the *Light Asia* seeing the desecrating neglect of the holy Shrine appealed to the Government of India to have it restored to the Buddhist community. An account of his visit to the sacred site is given in his "India Revisited" and in his "East and West".

No Saivite would like to see the Vishvanath Temple at Benares placed in Vaishnava hands; no Vaishnava would like to see the sacred Vishnupad temple at Gaya placed in Saivite hands, neither would they allow the Jagannath Temple at Puri to go into Saivite hands. Sectarian prejudice is an existing fact. But interested Hindus in the pay of the Saivite mahant write in the papers not to disturb existing arrangements. That is what the British Government tell the Hindus when they cry for swaraj government.

Every year on the Kali puja day at the sacred site

where the Lord Buddha, 2500 years ago, thought out the Religion of Compassion, goats are killed and the blood offered to Kali:

The fact of the matter is the Buddhists are inactive. They have not the religious enthusiasm of the Muhammadans who love Mecca, they have not the religious fervour of the Christians of England and America who spend millions to keep the Holy Sepulchre in Christian hands; they see the apathy of the Government of India to do justice to the Buddhists. Hence their indifference.

Within the precincts of the Great Temple a few hundred yards of the Maha Bodhi Dharmasala built by the Gaya District Board there is standing a Muhammadan mosque, and yet the Mahanth would not allow the harmless monks and Upāsakas to live at the sacred shrine. The last words of the Lord Buddha at Kusinara were that Bhikkhus, Bhikkhunis, Upāsakas and Upāsikas should visit the four Shrines sacred to His memory—viz. the Lumbini Grove at Kapilavastu, the *Bodhi manda* at Buddhagaya, the Isipatana (Sarnath) at Benares, and the Sāla Grove at Kusinārā.

The Muhammadans visit Mecca; the Christians visit Jerusalem; the Hindus visit the various Shrines at Ramesseram, Benares, Dwaraka, Mathura, Brindaban, Vishnupad at Gaya, and Jagannath Puri at great sacrifice; but the Buddhists of Japan, Burma, Siam, Ceylon, China and Tibet have forgotten their Holyland. An enlightened, tolerant, progressive Government is now ruling India, at whose head is the present Viceroy, who is not a Christian, and who is fearless in the administration of rigid justice. We appeal to His Excellency, Lord Reading, to see

that justice is done to the Buddhists in placing the most holy Shrine of the Buddhists in the hands of a Committee consisting of Ceylon and Burma Buddhists, Government Officials and sympathetic Hindus.

The words of the eminent French scholar, Professor Sylvain Lévi should not be forgotten by an enlightened Government and by the Buddhists. He says :

“You ask me to tell you how I felt while visiting Bodh-gaya twenty-four years ago. I am not a Bhikkhu, I am not an Upāsaka, I do not belong to the Buddhist faith ; but the more I have been studying Buddhism in its magnificent spread over a large part of Asia, the more I have been wondering at the personality of the Master who taught the world some of the most sublime, deep sweet lessons it ever heard. The place where, according to all traditions he attained the Supreme Wisdom should be sacred to all mankind. I expected to find the place full of devout pilgrims come from all parts to worship the Master, full of monks meditating on his words, as they stand even now, written in a wonderful variety of languages. No vihara, no bhikkhu, no pilgrims. Such a neglect is a disgrace for the whole Buddhist Church. I fully realize that the place is the property of a Hindu Mahant, and I am not going to discuss his rights, whatever may be said for or against. But I am bound to say that the whole Buddhist church has a common duty to fulfill there ; the spirit of Buddhism should by any means be kept alive in the place where it reached, in Buddha’s mind, its first and most complete achievement.”

To the Magistrate of Gaya,

Dated Bodhgaya, 18th January 1875.

HONoured SIR,

Being informed as to the contents of your Honor's *parwana*, dated the 15th January, 1875 and of the translation of the letter sent therewith, I have the honor to submit as follows :—

I have no objection to carry out your Honor's order, but the real facts of the case are as follows :—

(1) As to the compound of the Bodhi Tree, which the King of Burma wishes to repair, His Majesty is at liberty, to do so, if he so desires.

(2) Secondly, the King of Burma may at his pleasure depute two persons to officiate at the worship of the said Bodhi Tree.

But I have to submit that beneath the Bodhi Tree there are *vedis* and gods of the Hindus. These *vedis* are visited by the Rajas and Maharajas, who offer pinda there and worship the gods. There is now at present near the Bodhi Tree, and within its enclosure, a place of pilgrimage (*tirtha*) of the Hindus. Therefore the offering of such articles as are against the Hindu religion will be objected to by the Hindus. If His Majesty, however, wishes to offer such articles as are not against the Hindu religion, His Majesty is at liberty to do so, and to offer them to the said Tree: and the Hindus will have no objection to his doing so. Besides your Honor is *malik*. I am ready to obey whatever orders your Honor may pass.

(Sd.) HEM NARAYAN GIR,

Mahanth of Bodh-Gaya.

Comment.—When the Burmese began the work of excavating the place the images of gods were removed elsewhere, and the place cleared of all Hindu vestiges. The Old Bodhi Tree came down when the under earth was being removed. Anticipating the coming catastrophe General Cunningham had two saplings of the Old Tree planted, one for the Hindus to worship and the other for the Buddhists. The Tree now worshipped by the Buddhists was planted in 1876, and also the Tree to the north of the Temple for the use of the Hindus who come to offer pindas led by the *pandas* of the Vishnupad Temple. They are Vaishnavas and have no concern with the Mahanth who is a Saivite. The Vaishnavas abstain from offering blood of goats or buffaloes, which the Saivites do. The Tree to the West of the Great Temple was set apart exclusively for the use of the Buddhists; but the Mahant has usurped that site as well.)

[11]

No. 3117.

From the Offg. Under-Secretary to the Government of
Bengal, Political Dept.

To the Commissioner of the Patna Division.

Dated Calcutta, 5th Nov. 1875.

SIR,

I am directed to acknowledge the receipt of your letter No. 146 R of the 19th ultimo, reporting the result of the enquiry made by you as regards the subject of the Buddhist Temple at Bodh-Gaya, which the King of Burma propose to execute.

2. In reply I am to state that the Lieutenant-Governor approves of the proposal made by you, that in order to give effect to the King of Burma's wish, a responsible person on His Majesty's part, acquainted with Hindi, should visit Bodh-Gaya and point out the sites he may select for the monastery and the Paribhoga building. His honor also approves of your proposal to instruct the Collector of Gaya to be present on the occasion, and to use his influence to obtain a gift of the necessary sites, after ascertaining and disposing, if possible, of any objection which may be raised by the Mahanth who resides at Bodh-Gaya.

I am to request accordingly that you will direct the Collector to communicate with the "Royal Scribe" deputed by the King of Burma, and who is now at Calcutta, with a view to his visiting the Shrine, and such arrangements being made by the Collector as may be

found feasible for giving effect to the proposals made by the King of Burma.

I have the honor to be Sir,
Your most Obedt. Servant.

J. CRAWFORD,
Offg. Under-Secretary to the Govt. of Bengal.

No. 1177.

From F. M. HALLIDAY, ESQ.,

Magistrate and Collector, Gaya.

To the Commissioner of the Patna Division.

Dated Gaya, 8th December 1875.

SIR,

With reference to your Memo No. 343R, dated the 20th ultimo, with enclosures relative to the temple at Bodh-Gaya, I have the honor to submit the following :—

2. On receipt of your instruction, I communicated with the Mahanth of Bodh-Gaya and have now received from him a reply, in which he raises no objections to the following effect :—With regard to proposal No. 1 contained in the translation of the letter of the Burmese Minister of Foreign Affairs appended to the enclosures of your memo, under reply, the Mahanth agrees to the sacred enclosures, now in state of decay, being repaired, but he would wish that it should not be pulled down and

a new one erected, as there are several Hinru images on it, where the pilgrims perform their religious rites.

On proposal No. II the Mahanth agrees to the repairs executed in such a way as not to destroy the idols of the Hindus which are near the Bodhi Tree.

On proposal No. III he has no objection to the branch of the Maha Bodhi Tree being firmly propped up with masonry, but requests that regard may be paid to the Hindu idols under the branch, so that they may not be injured or concealed by the masonry. On proposal No. IV he asks for the same care to be taken of the Hindu idols which have been placed near the Bodhi Temple many years ago. On proposal No. V the Mahanth agrees to the building of the monastery at a distance of 15 *laggas* (equivalent to about 40 yards) on the west of the Maha Bodhi Tree, with the understanding that His Majesty will execute an agreement for the land which will be given by the Mahanth free of cost.

Proposal No. VI. He has no objection to the Royal Monastery being enclosed by a solid wall of masonry.

Proposal No. VII. The Mahanth asks that the men hired to live on the spot to watch and attend to the wants of the monastery may not be permitted to interfere in any way with the religious rites of the pilgrims, who go round the Tree.

Proposal No. VIII. The Mahanth agrees to the erection of the *Paribhog* on the same understanding as the Proposal No. V.

3. In the letter of the Government of Bengal to your address, I am directed to communicate with the "Royal Scribe" deputed by the King of Burma, and who

is now in Calcutta, but as I do not know his address, I beg to submit the above information to you, and request you will be good enough to communicate with the "Royal Scribe."

I have the honor to be Sir,
Your most Obdt. Servant,

(Sd.) F. M. HALLIDAY,
Magistrate and Collector.

To
Mahanth Hem Narayan Gir, of Bodh Gaya.

Dated 11th October, 1877

SIR,

After paying due respect I have to submit and beg to inform you that you should not repair that old Temple, either the inner or outer portion. Please let it remain in the state in which it is. You will carry out the orders of the Government thereto, which is expected within six weeks.

C. J. O'DONNELL,

Comment.—This order to the Mahant indicates that the Government did not consider the Mahant as the proprietor of the Temple. It is inconceivable that a historic Temple should be considered the property of a sectarian, who has no interest in the Religion to which the Temple belongs.

From R. B. Shaw, Esq., C.I.E.

Resident at Mandalay.

To

The Secretary of the Government of India

Foreign Department.

Dated Mandalay, 22nd April, 1878.

SIR,

I have the honor to acknowledge receipt of your letter No. 598 p. dated the 11th March 1878, and its enclosures, on the subject of the Burmese workmen engaged in repairing the old Temple at Buddhagaya conducting the operations without any systematic plan, and requesting me to obtain the consent of His Majesty the King to his men being directed to work under the direction of our officers in completing the works they are engaged in.

2. In reply I have the honor to report that His Majesty agrees to the supervision being exercised over the operations of his workmen at Buddha-Gaya by an official appointed by the Government of India, but would at the same time be glad to be informed who that official is.

I have the honor to be Sir,

Your most Obdt. Servant,

R. B. SHAW.

Resident at Mandalay.

[16]

No. 1077.

From G. A. Grierson, Esq.

Officiating Magistrate and Collector, Gaya.

To

The Mahanth of Bodh-Gaya.

Dated Gaya, 3rd April 1889.

SIR,

It has been brought to my notice that visitors to Bodh-Gaya are in the habit of carrying away images and carved stones which they find lying about on land in your possession.

I am sure you would not permit this if you knew it. On your letting me know that you may wish me to do so, I shall tell the Police not to allow it.

I would suggest that you should collect all these carved stones and put them in a safe place in charge of the Bungalow chowkidar, as they are very valuable.

I shall be obliged by an early reply.

I have the honor to be &c.,

G. A. GRIERSON,

Offg. Magistrate and Collector.

Comment.—If the Temple was Mahanth's property what business had Mr. Grierson to suggest to the Mahant to entrust the images to the chowkidar and to issue the following order prohibiting visitors from removing images, &c., from the precincts of Bodh-Gaya.

Order of the Magistrate.

The Chowkidar of the bungalow at Bodh-Gaya is strictly forbidden to allow any person whatever to take away stones or images of any kind from the precincts of Bodhgaya Temple or bungalow, or the vicinity, without the permission of the Magistrate of the District.

If any are taken away the matter will be very seriously dealt with as all these stones and relics are private property.

The chowkidar will be liable to imprisonment if he permits any to be taken away.

G. A. GRIERSON,
Offg. Magistrate.

Gaya Magistracy.

11 May 1889.

From G. A. Grierson, Esq.
Offg. Magistrate & Collector.

To
The Mahant of Bodh-Gaya.

Dated Gaya 10 July 1889.

SIR,

It appears from the report of the Chowkidar of Bodh-Gaya that the Burmese bungalow at Bodh-Gaya requires immediate repair.

I would suggest the propriety of your repairing it, and shall be obliged by your doing so.

I have to be &c.,

G. A. GRIERSON,

Offg. Magistrate & Collector.

Comment.—If the Mahanth was the proprietor of the Burmese bungalow he would not have needed the suggestion of Mr. G. to take care of his property. The procedure seems strange.

Order Book No 33 dated 25th July 1889.

Mr. Maddox is placed in charge of Bodh-Gaya Temple and bungalow. He should visit it once a month and see that the drains are kept clear and that other things insisted upon by Mr. Beglar are carried out.

G. A. GRIERSON,

Offg. Magistrate.

No 2518.

From G. A. Grierson, Esq.,

Offg. Magistrate and Collector, Gaya.

To

The Superintending Engineer, Sone Circle.

Dated Gaya 25th July 1889.

SIR,

In forwarding you a copy of a letter of Mr. Beglar's, dated 2nd August 1884, to the address of the Magistrate

of Gaya, and in continuation of our conversation on the subject, I have the honour to draw your attention to the very unsatisfactory state of affairs which exists relating to the Bodh-Gaya Temple.

2. The temple with the bungalow and grounds attached is in charge of the Magistrate of the district. He is represented on the spot by a chowkidar on five rupees a month, who has sole charge of this beautiful historic building, the repair of which have cost Government of thousands of rupees.

3. I need not point to you the great historic and religious interest which attaches to this building. The large sums of money spent on it by Government are sufficient to show that it is cognisant of all this. It seems, however, to have been forgotten that such a building cannot be left alone to the mercies of a venal chowkidar. Continual petty repairs are necessary to prevent the building again falling into decay, and these repairs are not within the power of the Magistrate to carry out. The Magistrate is given no money for the purpose, and if he had the money, he has not sufficient skilled supervision at hand to spend it properly.

4. Besides this the many *chaityas* and stone relics about the temple are liable to be stolen. Some of them have certainly disappeared and when there are hundreds of them lying about uncatalogued, it is impossible to hold the chowkidar responsible. The other day an Austrian Count visited Budh-Gaya, and went off with 20 or 30 stone relics, which he had picked up there, and I had considerable difficulty in recovering those belonging to Government.

5. The temple is also falling into disrepair. I have no one to look after the underground drains properly. Salt exudations are destroying the plaster; this you have yourself seen. Villagers are encroaching on temple land.

10. In addition, almost every month new fragments of sculpture and statuary, often of considerable archaeological interest, are dug up in the vicinity of the temple. Some of these used to be carried away by visitors, and others were used by villagers for currystones, well-lever counterpoises and the like. At my suggestion the Mahanth has stopped this.

I have the honor, &c.,

G. A. GRIERSON,

Offg. Magistrate and Collector.

Comment.—This is an important communication to show the utter indifference shown both by the Government and the Mahanth regarding the Temple. Mr. Beglar submitted his report to the Collector in August 1884. The letter of Mr. Grierson is dated July 1889. In the interval a period of nearly five years the Mahant allowed the Temple to go into disrepair. And yet there are people who say that the Temple is the property of the Mahanth. But for the advent of Mr. Grierson neither the Government nor the Mahanth would have ever cared to conserve the Temple. But what did Mr. Grierson do except that he made some secret arrangements which helped the present Mahanth to desecrate the Temple and yet show defiance to the Buddhists. This letter of

the Collector is convincing evidence against the pretensions of the Saivite Mahanth who now dominate the place with the connivance of the Government. The situation at Buddha-Gaya is anomalous. The Temple is the central Shrine of the whole Buddhist world numbering 475 millions of people, and yet it is under the control of a non-Buddhist, and a Government overseer looks after the building, and the repairs are done by the Government, while the menials of the Mahanth pocket the income, and yet the Government would not allow the Mahant to do what he likes with the property.

The village whereon the Great Temple was located is known as the Mahabodh and is owned by the Tikari Raj ; but by some mysterious process the Temple walked over and took its stand in the mouzas Mastipur Taradih which were granted by a Mahammadan Nawab in 1727 to the Faqir Lal Gir, and yet the firman of the Mohammadan ruler makes no mention of the Great Temple ! How did the Temple when it was only a mound of ruins come into the possession of the Saivite Mahants ? If it was in the hands of the Saivites why was the Temple neglected until the arrival of the Burmese in 1875 ? The offering of the pindas under the Tree is done by the Vaishnava Gayawals of Gaya not by the Saivites. The Old Tree, under which the idols of the Hindu gods were, came down, and the sawn pieces of the trunk were distributed by General Cunningham to different people ; while the idols were removed to the platform to the north of the Great Temple, whereon the Sradh Bodhi Tree stands under which the pindas are offered by pilgrims, who are brought into the place by the Vaishnava

Gayawals, who would not tolerate the presence of the Mahanth's men. The offerings made by the pilgrims who give pindas are taken by the Vaishnava Gayawals not by Mahanth's men. The latter lie in ambush to rob whatever is offered by the Buddhist pilgrims at the Bodhi Tree to the west of the Great Temple. Mr. (now Sir) G. A. Grierson found the Temple neglected, in a state of disrepair, the villagers encroaching on, the Burmese rest-house going into ruin, the visitors to the Temple removing pieces of sculpture and statuary, and then comes on the scene Collector Grierson who reports the neglected condition of the Great Temple to Government on the 25th of July 1889, and the whole scene undergoes transformation. Why should not the Government of India direct Sir G. A. Grierson to submit a report giving the details of the agreement arrived at between him and the late Mahant?

No. 718.

From G. A. Grierson, Esq.

Magistrate and Collector, Gaya.

To

The Executive Engineer, Eastern Sone Division.

Dated Gaya, 25th February 1890.

SIR,

With reference to the letter of the Government of Bengal, No. 456 A. Ay, dated 8th instant, a copy of which is hereto annexed for ready reference, I have the

honor to inform you that the rent of the land on which the Bodh-Gaya buildings stand has been paid to the Mahanth up to the year ending 31st May 1889. The amount of the annual rent is Rs. 8.

2. Be good enough to let me know when you will take charge of the temple, &c.

I have the honor to be, &c.

G. A. GRIERSON,
Magistrate and Collector.

No. 889.

From A. S. Thomson, Esq.,
Executive Engineer,

To the Magistrate and Collector of Gaya.
Dated Bankipore the 25th March 1890.

SIR,

With reference to your No. 718 of 25th ultimo, I have the honor to inform you that the temple will be taken over by the Supervisor in charge of the Gaya Sub-division P. W. Department, on the 1st of April 1890.

I have the honor to be &c.,

A. S. THOMSON,
Executive Engineer,
Eastern Sone Division.

No. 1134.

From G. A. Grierson, Esq.

Magistrate and Collector, Gaya.

To

The Commissioner, Patna Division.

Dated Gaya, 6th May 1891.

SIR,

I have the honor to forward herewith an extract from a letter written by the Superintendent Engineer to the Executive Engineer, regarding the Bodh-Gaya Temple :—

“I request that you will cause the custodian to be very fully informed of the peculiar and in some respects delicate position he occupies. The building is not the property of the Government, and is only taken charge of with the consent of the Mahanth. The custodian must at all times treat the Mahanth with the greatest respect and deference, and it would, I think, be well for him to pay the Mahanth a monthly official visit, so that he may be informed of any matter in which the Mahanth desires any special course to be taken.....

2. Personally I entirely agree with these instructions, which also accord with the tradition handed down from Magistrate to Magistrate as to the position held by Government with regard to the temple, and have indeed reason to believe that the instructions are founded on information *given by me* to Mr. Odling.

3. I should be glad to communicate the tenor of these instructions to the Mahanth himself, with whom

I am on excellent terms, but before doing so, I wish to be certain of my ground.

4. I can find no paper in the office defining the position of Government in regard to the Bodh-Gaya Temple.

5. The tradition is that as Government has spent two lakhs on the temple it has a certain undefined right to see its preservation and protection, the Mahanth remaining the proprietor, and all that we do, being done with his consent.

6. I am not prepared to condemn this state of affairs, which has grown up naturally and works smoothly.

7. The only thing I want to be certain about is whether it exists.

8. There must have been some negotiations between the Government and the Mahanth when the repair of the temple was first undertaken, and probably the rights of Government in the matter were then defined.

9. There are no papers that I can find on the subject in my office, and I shall be obliged if you will inquire from Government as to what arrangement, if any, was came to, as to the right of Government :—

(i) In regard to the temple itself.

(ii) In regard to its precincts.

10. You can understand that while hitherto acquiescing in the traditional arrangement, I am unwilling to give the Mahanth a written document confirming it till

I am certain that no other arrangement has been previously made.

I have the honor to be &c.,

G. A. GRIERSON,

Magistrate and Collector.

Comment.—The Collector talks of tradition which did not exist except in his own imagination. The late Mahanth agreed to give the King of Burma land free and the right to repair the Temple. The Government had no concern with the repairs at first; but later on with the permission of the King, a superintendent was appointed to supervise the work, the king paying the expenses of repair. The amount paid by the King's order we do not know, and neither does the Government know as to the extent of expenditure incurred by Government. Mr. Grierson says that there are no records defining the position of the Mahanth, and in the same breath he says the tradition is such and such, and he is even not sure of that, and he asks the Government to give him information. He ought to have known before drawing from his own imagination that there was no tradition except the tradition that the Temple was repaired by the order of the King of Burma, and that the Government and the Mahant were both indifferent as to the future of the Temple, and the Mahant knew very well when he received the gifts of the King of Burma and the offerings for the Bodhi Tree for whose housing a *paribhogha* building was to be erected, that he transferred whatever rights he had over to the King of Burma, and it was understood that "Royal Rahans" were to live in the Monastery that

was to have been built for them. All this was prevented because of the political troubles created by the British diplomats in order to annex the kingdom of Burma. Had the annexation not been carried out in 1885 the Burmese Buddhist Government would have been in occupation of the Great Temple, and the Burmese monks living there in their own monastery, as they had been living from 1877 to 1884 until the rupture of political relations that existed between Burma and British India.

Mr. Grierson created tradition by giving certain unfounded information to the Executive Engineer, who used them as the basis of his correspondence to give undue importance to the position of the Mahanth, and then Mr. Grierson makes use of that letter to write to the Commissioner of Patna asking for information about the ownership of the Temple! But what are the facts? The Temple was in the possession of the Buddhists until the invasion of Magadha by Bakhtiyar Khilji in 1202 A.C. Thenceforward the Temple was abandoned, and the temple lands became the property of the Padshah and the Tikari Raj. The Mahabodh village remains the property of the Tikari Raj, while the adjoining villages Mastipur Taradih are transferred to the Sanyasi Lal Gir by order of the Delhi Padshah in 1727 A.C. The Temple in ruins is not mentioned in the sanad. By some mysterious process the ruins transmigrated from the Mahabodh village to Mastipur Taradih, when in 1833 the then living Mahanth told the Burmese Embassy to undertake the control of the Temple by the King of Burma. In 1875 another Burmese embassy visited Bodh Gaya; and in 1877 negotiations take place whereby the Mahant Hem Narayan

Gir transferred the control of the Temple to the King of Burma, who ordered the restoration of the Great Temple paying the cost of restoration thereof to the British Indian Government.

In January 1891 the Anagarika Dharmapala visited the Temple and found the place and its precincts abandoned, and he then pledged his life to have it rescued and place it again in the hands of Buddhist monks, who should be the rightful and lawful custodians according to Buddhist law. In May 31, 1891 the Maha Bodhi Society was founded at Colombo with the object of rescuing the holy site, while Collector Grierson was drawing upon his imagination about the proprietorship of the Temple and writing the letter to the Commissioner of Patna. Private negotiations between the Mahant and the Collector were then going on to have the dual control established, both the Government and the Mahanth to have each a share. The proprietary rights of the Mahanth however had never been acknowledged by Government, although Collector Grierson was quite willing to do his best in favour of the Mahanth. In July 1891 the Burmese resthouse was occupied by the monks of the Maha Bodhi Society with the permission of the Superintendent of the P. W. Dept. who delivered the keys of two rooms to the General Secretary of the Maha Bodhi Society. The late Mahanth was sympathetic and very friendly to the Anagarika, and wished him success telling him that the first Guru the founder of the Saivite monastery came there as a wandering pilgrim. The Temple was then absolutely abandoned, the chandal woman allowed to sweep the floor of the Temple. There was then no

spurious worship of the Image. The Buddhists had perfect freedom to remain the whole night inside the Temple. In October 1891 the Buddhists held a conference at Buddhgaya and asked the Lieut. Governor Sir Charles Elliott to decide the question regarding the proprietary rights of the Mahant and the Government; but the answer the Buddhists received was "that existing arrangements should not be disturbed."

No 2498.

From

G. A. Grierson Esq,
Magistrate and Collector, Gaya.

To

The Commissioner of the Patna Division
Dated Gaya the 4th November 1891.

SIR,

With reference to your letter No 333 G. dated 14th July 1891, I have the honor to say that I had the honor of discussing the subject with His Honor the Lieutenant Governor during his late visit at Gaya, and His Honor is of opinion that it is not advisable to take any action at present in the matter or to disturb existing arrangements.

I have the honor &c.

G. A. GRIERSON,
Magistrate and Collector.

Comment.—The old Mahanth died in December 1891, and the new Mahanth came to Buddhagaya from his exile in the same month, and from that day, there came a change at Buddhagaya—Oppression, persecution, spurious worship, attempt to eject the Buddhist monks from the Burmese resthouse. The Maha Bodhi Society found an unsympathetic Lieut. Governor, and a Chief Secretary in the person of the late Mr. Cotton. In April 1896 an attempt was made to eject the Japanese Image of Buddha from the Burmese resthouse, and failed. Then the Mahanth requisitioned the British Indian Association to take up cudgels against the Maha Bodhi Society to oust the Buddhists from the Burmese resthouse, but the representations of the Burmese Buddhists had effect, and the Bengal Government issued the following order :—

From

The Chief Secretary to the Government of Bengal.

To

The Secretary to the British Indian Association.

Dated Darjeeling, Oct. 16, 1897.

I am directed to acknowledge the receipt of your letter, dated Jan. 29, 1897, in which the Association pray for the removal of the Japanese image of Buddha from the Burmese rest house at Buddh-Gaya, on the ground that the presence of the image close to the Buddh-Gaya Temple, which they assert, has been pronounced by the High Court to be a Hindu temple, is deemed objectionable by a considerable section of the Hindu community.

In reply, I am to say that the representation of

the Association has been fully considered by the Lieutenant-Governor, and the Commissioner of the Patna Division and the Collector of the Gaya district have been consulted, but that his Honour is unable to accept the contention of the Association that the temple is a Hindu one. It is altogether incorrect to say that it has been so pronounced by the High Court, as the following passage from the judgment of the hon. judges shows :

“It may be conceded that the Mahabodhi temple, which is very ancient and very sacred to Buddhists was a Buddhist temple; that although it has been in the possession of Hindu Mahants, it has never been converted into a Hindu temple in the sense that Hindu idols have been enshrined or orthodox Hindu worship carried on there; and that Buddhist pilgrims have had free access and full liberty to worship in it.”

The Government has throughout adopted an attitude of strict impartiality in regard to the temple, and desires to maintain that attitude. While spending, chiefly in the interests of the Buddhists (and also for the sake of antiquarian conservation), large sums on the restoration of the shrine and its precincts, and on keeping the rest-house in repair, it has recognised the hereditary position of the Mahant. It has, however, also appointed a Government custodian on its own part to see that the temple is not injured or despoiled. Free access to the temple has always been given to the Buddhists, the Mahant being entitled to receive any offerings made. The particular spot at Buddh-Gaya which is an object of reverence to Hindu pilgrims, and which they desire to visit, is what is known as the new Bodhi tree. The

Government cannot, therefore, admit any claim to treat the temple as a purely Hindu shrine, while it has, at the same time, no desire to interfere with the Mahant's position. The conditions which existed before Mr. Dharmapala brought the Japanese image to Buddha-Gaya can still be observed by both parties, unless they agree hereafter to any change by amicable arrangement, and His Honour trusts that they will be observed. The Japanese image can remain in the rest-house without giving rise to any disturbance, and the Mahant will, no doubt, recognise the duty of checking any disposition on the part of his men to create any trouble.

Comment.—The Maha Bodhi Society did not covet the property of the Mahant. It only desired to place the Temple and the Tree under the custody of Buddhist Bhikkhus to take care of the holy shrine according to the principles of Buddhist ecclesiastical law. But the Mahant used diplomacy and succeeded in creating prejudice in the minds of the officials saying that the Society is trying to oust the Mahant from Buddhagaya. This is absolutely a falsehood. The Society wished to do its legitimate duty for which it was founded. But in India bribery can work wonders and the Society was banned without reason.

From July 1891 to July 1900 the Society made every effort to build a Dharmasala for the convenience of the pilgrims at Buddhagaya but the Government was against it. At last came a sympathetic Collector who saw that injustice was being done to the Buddhist pilgrims, and the good Collector moved the District Board of Gaya to acquire land from the Mahant to erect a Dharmasala for

the use of Buddhist pilgrims. The Mahant was against it. However justice prevailed and the present Mahabodhi Dharmasala was erected from the money paid to the District Board by the Maha Bodhi Society.

The Mahanth made an attempt to claim the Temple as his own as we see from the following reply to him sent by the Collector.

No 1556.

From E. G. Drake-Brockman Esq.

Offg. Magistrate and Collector, Gaya.

Dated Gaya 11th July 1894.

To

The Mahanth Krishna Dayal Gir of Bodh-Gaya

SIR,

With reference to your letter No. 7E, dated 13th-16th June 1894 I have the honor to inform you that I am not prepared to admit any proprietary right on your part over the Maha Bodhi Temple as against the Crown, or any right to interfere with votive offerings that may be persented at the shrine, unless merely as a custodian. At the same time the matter may, if you wish it, be investigated further later on, as arranged on the occasion of your last interview with Mr. Macpherson before he went on leave, and meanwhile your protest will be noted.

I have the honor to be &c.

E. G. DRAKE-BROCKMAN

Offg. Magistrate and Collector.

Comment.—The intelligent and educated public opinion of Hindu India is in favour of the Buddhists. They think it is fair that the Central Shrine of the Buddhists should be in the hands of Buddhists. They say it is unfair that the chief Buddhist Shrine should remain in the hands of a Saivite priest who has no sympathy with the Religion of the Lord Buddha. But there are sectarian Hindus who do not wish to let the Buddhists stay at Buddhagaya. They wish to follow the dictum of Government which is stereotyped—Don't disturb existing arrangements. The Saivite Hindus can tolerate the Muhammadans as well as the Christians but the Buddhists appear to them as a red rag to a bull. They want Swaraj and have control over the administration, and yet they want the Buddhist Community to keep quiet and let the Temple remain in alien unsympathetic hands.

In the hallowed spot where the Lord Buddha thought out the Religion of Compassion and Wisdom, year after year the menials of the Mahanth kill goats and offer blood to the goddess Kali. And yet they say that Buddha is the ninth avatar of Vishnu. No Vaishnava would tolerate blood to be shed in a Vaishnava shrine, and the Mahanth being a Saivite has no consideration for the feelings of Buddhists. How long will this state of thing continue to exist at the most holy Shrine of the Buddhists?

The dual Control of the Temple is an anomaly. Neither Hindus, nor Christians would tolerate for a moment to place a Shrine of theirs in the hands of a Muhammadan, and vice versa.

MR. OKAKURA'S LETTER THAT BROUGHT
TROUBLE TO THE BUDDHISTS.

Bodhgaya,
26th April 1902.

To

HIS REVERENCE

Paramahansa Acharya Srimat Krishna Dayal Swamiji,
Mahanth Maharaj of Bodh Gaya.

Reverend Sir,

While reminding you of your kind promise of a grant of land in Bodh-Gaya near the Maha Bodhi Temple, I beg to put in writing what I have already submitted to you verbally.

My object is to erect a Rest House for followers of the Mahayana Buddhism of Japan.

The plot which I think suitable is one of about two or three Bighas to the west of the Temple compound directly facing the Bodhi Tree. It is bounded on the north by a line running about 20 feet north of a wall; on the south by a line running along the Burmese resthouse, on the west partly by a public road and partly by the adjoining low land; on the east by the west boundary of the Temple premises.

I am willing to purchase it from you free of rent at a fair and reasonable price. I intend to acquire it in my own name and make it over to a body of Trustees composed of the Mahayana Priesthood of Japan, on such conditions as will effectually prevent them from infringing

ing or interfering in any way with your rights and privileges of whatsoever description concerning the Temple premises. To assure you in this respect I am willing to bind myself or my representative by any terms and conditions which your legal advisers may think necessary for the purpose.

I may also inform you that I have no connection whatsoever with any of the representatives of the Hinayana Buddhists of Ceylon, Siam or other places some of whom have so sadly abused your kindness. I regret very much to hear that the name of my country has been unwarrantably used in this connection and I hasten to assure you that the Mahayana priesthood of Japan would emphatically repudiate their having had anything to do with that most unfortunate contention.

Our School of Buddhism differs essentially in its tenets from those of Ceylon or Siam, while on the other hand our worship of the Gods and Goddesses many of whom we have in common with you makes our relationship to Hinduism a very close one. Moreover the reverence we have always had for India and the gratitude we feel for your having preserved so carefully the spot of our sacred memories and for your well known hospitality to all Buddhists form such a strong tie of friendship between you and ourselves that you would be doing us great injustice by expecting anything except respect and good will from our denomination.

Perhaps you will permit me to point out in this connection that if we had been actuated by feelings antagonistic to your interests, we need not have approached you at all in this matter, but could have easily gained our

object by availing ourselves of the opportunity afforded by the erection of the District Board Resthouse for Buddhists or we could have made arrangements with the authorities for the existing Burmese Resthouse.

On the contrary, as I have already assured you, our object is to simply have our own resthouse conducted so as to suit our needs; and I beg to repeat that in all matters relating to the Temple premises we shall admit your full authority.

May I request the favour of your Reverence's favourable consideration of this matter and an early reply. Urgent business calls me to Calcutta but I can manage to wait two or three days if by doing so I can get Reverence's final reply. My Calcutta address is c/o Swami Vivekananda, the Math, Belur, Howrah.

I have the honour to be
Your Reverence's most obedient servant,

K. OKAKURA.

P.S. As a slight token of my sincere respect for your Reverence I venture to offer a date for your kind acceptance.

K. O.

Comment. This letter was drafted by Mr. Surendra Nath Tagore. He was at Bodhgaya with Mr. Okakura, another Japanese Priest and Swami Sarodananda. The Hindu Japanese alliance party worked hard to get the sympathy of the Mahant; and as the first paragraph of the letter shows Mr. Okakura dragged in unnecessarily

irrelevant matter, and was too obsequious and protested too much. Then in the second para he held a kind of threat and spoke of the District Board resthouse and the Burmese resthouse; both built from the money supplied by the socalled Hinayana Buddhists. But Mr. Okakura and his Bengalee friends did not count the opposition of the British Government. The secret meetings held at Bodhgaya by Mr. Okakura; Swami Vivekananda, Sister Nivedita to establish a Hindu Japanese Alliance, and the denunciation of Hinayana Buddhism showed that Mr. Okakura was actuated with impure motives. The result of the private negotiations reacted on the Buddhist monks who were living at Bodhgaya in the Burmese resthouse. Lord Curzon appointed a Commission consisting of the late Justice Sarada Charan Mitra and Pandit Hara Prasad Sastri. The latter submitted his report against the Buddhists, and Justice Sarada Charan Mitra reported favourably. The result of the Report was the final decision of the Government of India to eject the Buddhists from Buddhagaya, as they expected the Japanese would come and make it a centre of political conspiracy. The pure Mahayana Buddhist Resthouse which Mr. Okakura wished to erect purely for the use of the Japanese spoiled his case. He was selfish and interested in politics. The Japanese pilgrims had always been kindly treated by the Maha Bodhi Society, but they invariably went and sided with the Mahanth and wrote anonymous letters against the Maha Bodhi Society. One Japanese monk later on confessed his guilt and asked forgiveness for what he had done against the Society.

Since July 1891 the Maha Bodhi Society has per-

severed in the good work of reviving the forgotten religion of the Lord Buddha. For thirty years it had been doing pioneer work in India. It supplied the money to the Gaya District Board to erect the Maha Bodhi Dharmasala at Bodh-Gaya; it has erected a Dharmasala at Sarnath, Benares, for Buddhist pilgrims coming from all parts of Asia; it began work at Kusinara but at the request of the late Mahabir Bhikkhu, left the place in his hands. It has erected a beautiful Vihara in Calcutta, and the next great work that it contemplates doing is the establishment of the Buddhist University at Rishipatana (Sarnath) Benares. It has been doing good work in feeding the famine stricken in Bengal and in Nagpur in 1896 and 1900. It has no treacherous intent, and it is loyal to the British Government because we think that no Hindu sectarian Rajah or a Musulman Padshah would allow the Buddhists to work in any of their States. The Buddhists are persecuted in Nepal, and no Buddhists from other countries are allowed to enter freely Nepal.

The British Government is well established in Burma, Ceylon, Chittagong; and at present Tibet, Sikkhim, and Siam are practically friendly to the British. The Southern Buddhists have no political interests in India. They love the Lord Buddha as the one Buddha supreme; while the Mahayana Buddhists having created a score of Buddhas have put the Buddha Sakya Muni into the background. The Indian Government has a powerful arm, and it need not fear the few Buddhist pilgrims who visit Buddhagaya to pay homage to the Lord Buddha. The Maha Bodhi Society only wish to see* that the holiest Central Shrine where the Prince Sakya Siddhartha became

the Sammasam Buddha should be a fit place of worship and not neglected, desecrated, abandoned as it is at present.

The Buddhists are not yet dead and there is no reason why the enlightened British Government should show a callous indifference to the feelings of Buddhists by allowing the Saivite anti-Buddhistic Mahanth to desecrate their holiest Shrine. The Temple does not belong to the Mahanth. It is a historic Temple, and it was restored by the last King of Burma. It was the King's property, and the land was given over to the King by the late Mahant free of cost to build a monastery for the residence of twenty "Royal Rahans" at the cost of the King. The British Government having stepped into the shoes of the King of Burma, it has a duty to perform to the Burmese. The Temple should be restored to the Burmese Buddhists, and a paribhoga building erected according to the wish of the King, and the costly gifts offered to the holy Bodhi Tree, now in possession of the Mahanth should be placed therein.

If the Government has any fear of the Japanese coming and creating trouble at Buddhagaya, they may be given the warning not to engage in politics, while at Buddhagaya.

HISTORICAL SUMMARY OF THE EVENTS AT BUDDHAGAYA.

The Great Temple at Buddhagaya was under Buddhist custody for nearly 1700 years. About 700 years

ago the Muhammadan invader Bakhtiyar Khilji caused the destruction of the chief Buddhist Shrines in Bihar.

The surrounding land close to the Great Temple and the Bodhi Tree became the property of the Padshahs of Delhi. The village called "Mahabodh" whereon the Great Temple once stood is in the possession of the seventh anna Tikari Raj. In 1727 the villages Mastipur Taradi were made over to the Faqir Lal Gir by Mahammad Shah of Delhi. In the *sanad* there is no mention of the Temple. Whether the Temple which was in ruins, buried under twenty feet of earth, was in the *Mahabodhi* land or in Mastipur Taradi there is no way to know now. Evidently the village "Mahabodh" was called after the Temple, and the question is raised: How did the Mahabodhi Temple which was in the Mahabodh village got itself located in Mastipur Taradih?

The Saivite Mahanths are opposed to Buddhism. The Vaishnavas have admitted the Buddha into their pantheon by making Him the ninth *avatar* of the God Vishnu. The Temple was in ruins until 1877, when the King of Burma obtained the consent of the Government of India to have it repaired. For 2½ years the Burmese workmen were engaged in the work, and as they were not carrying out the work according to the rules of archæology, the Government of India stepped in, and obtained the permission of the King to have the work done under the supervision of engineering experts. The King gladly assented, and the work was carried on under the direction of General Cunningham and under the supervision of Mr. J. D. Beglar. The work was completed in March 1884.

The Burmese Buddhist monks remained at Buddhagaya until the commencement of hostilities directed by the Government of India against the King of Burma. They left the place when war was declared. The kingdom of Burma was annexed to the British Indian Empire, and the Temple which was the property of the Buddhist king was forgotten. Until the advent of Mr. Grierson in 1889, as Collector of Gaya, no Government official at Gaya gave any thought to its conservation. Mr. Grierson began his investigations and found that the Temple was abandoned property. He then entered into negotiations with the Mahanth Hem Narayan Gir, the predecessor of the present Mahant, Krishna Dayal Gir. In July 1890 Mr. Grierson had consultations with the District Engineer, and the path was cleared for action, and the way paved for the establishment of the dual control, which was consummated in December 1890.

In the cold weather of 1885 the late Sir Edwin Arnold visited the Holy site and found the place abandoned, which made him to appeal to the Government of India to have the Temple placed under Buddhist custody. The Temple was then in nobody's hands. The Government could have then easily summoned a few Buddhist monks from Burma to Buddhagaya; but it was not done, and a splendid opportunity was lost. They neither cared to listen to the appeal of Sir Edwin Arnold. We quote an extract from the appeal which was published in his "India Revisited":

"I have since appealed to the Government of India and to all enlightened Hindu gentlemen, by a public letter, against such sad neglect of the noblest locality in

all their Indian philosophic annals; and I cherish the hope of seeing the temple and its precincts—which are all Government property—placed under the guardianship of Buddhists. But whether the temple and its relics be preserved with proper reverence or not, neither bigotry, Brahmanism, nor time can ever destroy the inherent sanctity of the scene, or diminish the spell which broods the memorable landscape..... What site—even in India—can be compared for imperishable associations with this of the little Fig Tree at Buddhagaya.....”

In January 1891 came the Anagarika Dharmapala and found the place neglected and abandoned. His account of the holy site was published in the *Ceylon Buddhist* in June 1891. In May 1891 the Maha Bodhi Society was established at Colombo. In July 1891 the Buddhist monks came to Buddhagaya and took up their residence at the Burmese resthouse. In December 1891 the Mahanth Hem Narayan Gir died and the present incumbent was appointed as the Mahanth of the Saivite monastery. The late Mahanth was a kind hearted man, and he welcomed the proposal to have the monks at the Burmese resthouse. Things underwent a radical change with the advent of the present Mahanth, who was a pupil of the late Mahanth. His antecedents are not known, but in the deposition of Jaipal Gir, in the Burmese resthouse case, it is stated that he came to Buddhagaya in his 14th or 15th year. In 1882 the late Mahanth fell ill, and the present incumbent was appointed his successor, and the whole estate was made over to him by a deed of gift. But after nine months the Mahanth recovered, and he returned to Bodhgaya. Then arose friction between

the old Mahanth and his young pupil, who it is said, declined to cancel the deed of gift, and the party of the old Mahanth succeeded in inducing the young man to leave Bodhgaya for Benares where he lived a life of exile for nearly ten years. The Anagarika heard the story during his stay in the Burmese resthouse in 1891.

The Japanese Image Case occurred in February 1895. In April 1896 the Collector of Gaya issued an order calling upon the Maha Bodhi Society to have the Japanese Image removed from the Burmese rest house; but the order was subsequently cancelled by the Lieut.-Governor, Sir Alexander Mackenzie, and the Japanese Image was allowed to remain in the rest house. The Mahanth thereupon petitioned the Government through the British Indian Association to have the Japanese Image removed from the Burmese resthouse. The Government gave a decisive reply thereto, reiterating that the Mahanth was not the owner of the Burmese resthouse.

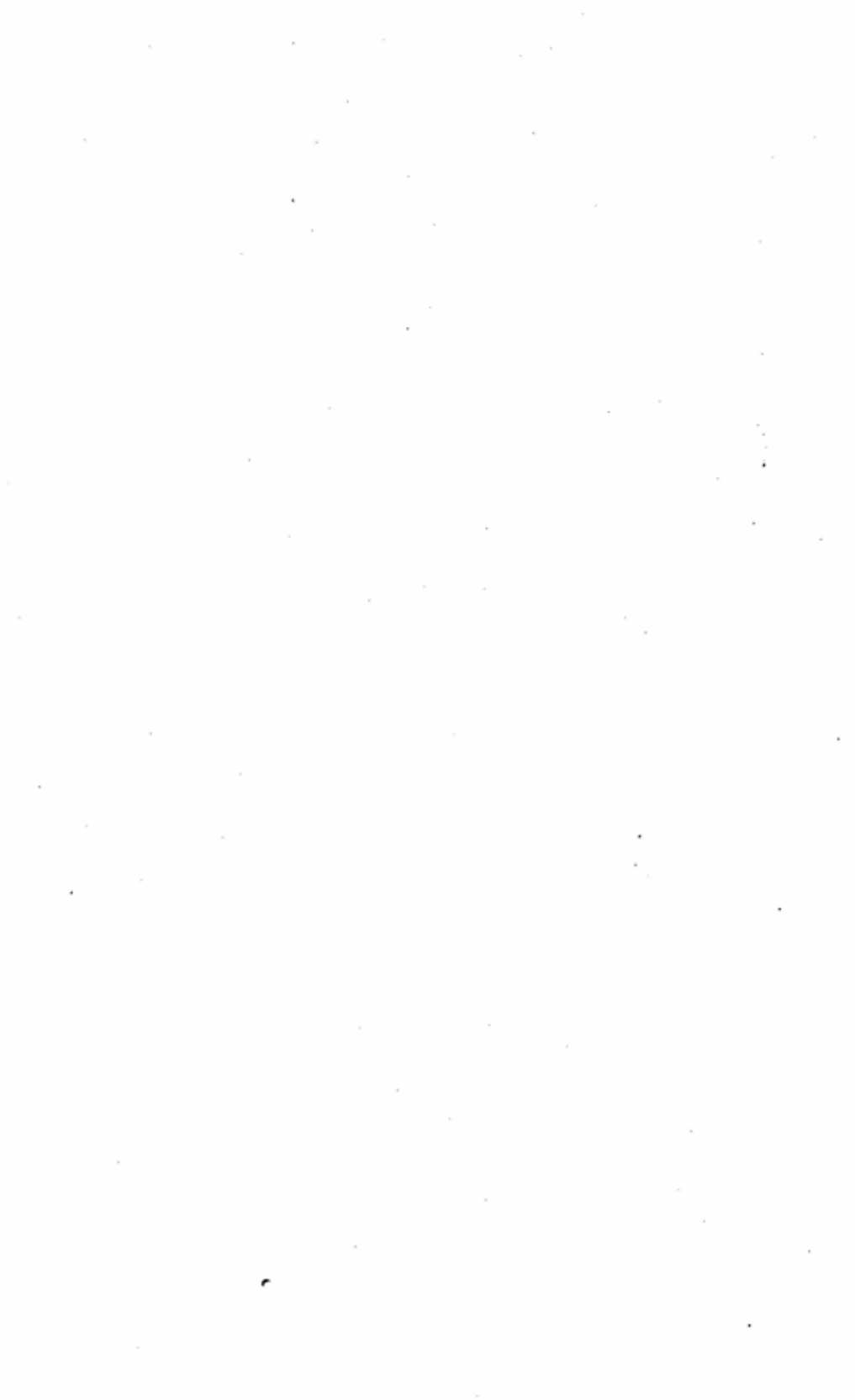
Things continued smoothly until the arrival of the Japanese politician, Mr. Okakura, who with the late Swami Vivekananda negotiated with the Mahanth to form a Japanese Hindu Alliance. The Government suspected a political conspiracy, and measures were adopted to have the Buddhists ejected from their holy shrine. Lord Curzon appointed a Commission, and he got Pandit Hara Prasad Sastri to write the report against the Buddhists. The Government from that time onward worked slowly to eject the Buddhists, and in June 1906 the Commissioner Mr. Levinge of Patna came to Buddhagaya and ordered the Mahanth to bring a civil suit against the Maha Bodhi Society and have the occupants

of the Burmese resthouse ejected. The Government promised help and the Mahanth brought a civil suit against the Maha Bodhi Society in the District Court of Gaya which was heard in February 1907. The High Court of Calcutta gave judgment in favour of the Mahanth and the Buddhists were formally ejected in February 1910.

Justice, Truth, Righteousness, and Commonsense demand that the Holy Temple should be in Buddhist hands. The Government for political reasons wish to keep the Buddhists out of Buddhagaya, fearing the Japanese. In as much as the last proprietor of the Temple was the King of Burma, to the Burmese Buddhists belong the right to own the Holy Shrine. Neither the Saivite Mahanth nor the Government has any religious right to the holy spot. It is downright absolute injustice to keep the Buddhists out of Buddhagaya.

May all living beings be free from misery. May the Buddhasāsana flourish throughout the world bringing peace and happiness to all.

Sri Dharmarājika Vihara,
College Square, Calcutta.



ANNOUNCEMENT

Join the Maha Bodhi Society and help to revive the Religion of the Lord Buddha in India.

Send donations to build the Vihara and Buddhist University at Sarnath, Benares.

Mrs. Mary Foster of Honolulu has contributed Rs. 30,000/- to the fund.

The Archæological Dept. has donated land to build the Vihara.

Donations may be sent to the Hongkong & Shanghai Banking Corporation, Calcutta marked "Maha Bodhi Society."



THE MAHA-BODHI

AND THE

UNITED BUDDHIST WORLD.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

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No. 7

THE DOCTRINE OF NIRVANA.

(*A paper read by the Anagarika Dharmapala at the first Buddhist Convention held in connection with the Sarnath University*).

The Blessed One, the Buddha Sākyamuni, proclaimed the Doctrine of Nirvana for the happiness and welfare of human and divine beings, who had the qualifications to comprehend the lofty doctrine, which had been similarly proclaimed by the Buddhas of the past.

To comprehend the principles of the Nibbāna Doctrine one has to walk in the Noble eightfold path, destroy the ten samyojana fetters, get rid of the five nivaranas which are obstacles for the attainment of mystic illumination which is called Dhyāna or Jhāna. Praṇa and Dhyāna are inter related, as it is declared in the Dhammapada gāthā :

•

Natthi jhānam apaññassa paññā natthi ajhāyato, which means that Dhyana is not for the man deficient in the higher wisdom, and to him who has not the attainment of jhana there can be no super-wisdom. When the two are combined in the devotee he stands on the threshold of Nirvana.

The path of mortification of the body is traversed by ascetics in order to gain emancipation from samsāra. In ancient India asceticism was a form of religion. They practised until death. The Prince Siddhartha after he had made the Great Renunciation in his 29th year practised the most oppressive form of bodily mortification in order to gain deliverance from samsāric sorrow. Ancient Indian sages knew of the torments of samsāra, and they made asceticism a vehicle in order to get out of the circle of samsāra. The Prince Siddhartha followed the ancient method and continued the ascetic method for six years in its most virulent form as detailed in the Bhaya bherava sutta in the Majjhima nikāya. When he had realised that even the extremest form of asceticism did not give an insight into the comprehension of truth he abandoned the tortuous path and discovered the Middle path which avoids the extremes of asceticism and sensuous pleasure.

To get an insight into the history of the evolution of the doctrine of Nirvana, the earnest student has to get a clear view of the life of the Blessed One. This means that he has to study the Pali texts as they contain authentic accounts of the life of the Blessed One. The first book that one should read is the Mahavagga of the Vinaya Pitaka to get an idea of the foundations of the Nirvana doctrine.

There you read that the Prince ascetic sitting at the foot of the Bodhi Tree on the bank of the river Nerañjarā was enjoying the bliss of deliverance (*vimuttisukha pati samvedi*) and in that state He had discovered the law of inter-related Causes and Effects beginning with Ignorance as the immediate cause of all sorrows and sufferings in the world of cosmic phenomena. Why should man as such suffer was the question that he wished to solve. The cause of sorrow, misery, suffering, disappointment, despair, lamentation, anguish in the life of man was due to *avidya* (ignorance). Ignorance produces *sankharic* ideations in the mind, which giveth rising to *Trishna*, and the two elemental causes keep men and gods tied to the wheel of *samsara*, and they continue to whirl round and round until the two causes are destroyed. In the *Anamatagga samyutta*, *Samyutta Nikāyā*, the Blessed One declares-*anamataggāyam bhikkhave samsāro pubbākoti na paññāyati, avijjānivaranaṇam sattānam tanhāsmyojanā nam sandhāvatam samsaratam*, which means: Beginningless is the circle of *samsāra*, whose ultimate point is beyond knowledge. Under the glamour of ignorance, and fettered by unsatisfying sensuous desire the individual being (*sattā*) continues to run round the circle.

It is said that the Bodhisatva before He gained the supreme enlightenment of a perfect Buddha gained the divine insight to look back into the past and to the future. He saw by his divine knowledge that man was not a created being but had existed from a beginningless past, and that after death he was reborn according to the karma he had done, that the karma of the past had brought him into the present existence, and that the karmic energy

generated here in this life make him to be reborn in the next. He saw an infinite past, and an infinite future, and the law of cosmic change working in the universe, with numberless solar systems, world systems in their nebulous states, other habitable worlds also numberless. Birth, death and decay are the constituents of the endless *samsāra*, and in this net He found men and Gods struggling and dying. Under the Bodhi Tree He discovered the panacea of Immortality, which brings relief to the suffering wayfarer. He arrived at the condition of supreme wisdom which gave Him power to keep the mind disentangled from *sansāric* reproductions, and cosmic desires. No more birth, no more death. He had won the state of Nirvana.

Nirvana is a state of positive realization free from ignorance, ignoble desires, hatred, illwill, pride, covetousness, false beliefs, and full of faith, energy, vigilance, peace and wisdom. Love universal and supreme wisdom find their consummation in Nirvana. The path to reach the goal is the Noble eightfold path of Right insight freed from metaphysical aberrations, hallucinations, superstitions, heathen beliefs, dependence on ignoble rituals; Right Yearnings generating thoughts of love, compassion, pity, harmlessness, and renunciation from ignoble sensuous pleasures; Right speech wherein no angry word or slander is found; Right Deeds freed from destruction, dishonesty lustfulness, and intemperance; Right livelihood wherein one gains ones livelihood freed from cruelty, selling nothing that will cause suffering or pain to another; Right Exertion whereby he makes strenuous effort to avoid evil and do good in

word, deed and thought; Right Analysis whereby he purifies his mind from the impurities of the body, feelings, thoughts and acquires the right mind to follow the principles of enlightenment avoiding the obstacles which prevents his progress in the path of Nirvana. With the sevenfold weapons in hand he prepares himself to enter into the right Samādhi which requires the wayfarer to practise, the four Jhanas, whose realization brings him into the realm of wisdom, which admits him into the threshold of Vimuktīc emancipation. All Ignorance is annihilated, ignoble desires are for ever abandoned, and He lives realizing Nirvana in perfect consciousness.

BE KIND.

Be kind; and as the opening flowers are sweet,
That breathe their fragrance to each passer-by,
So let the fragrance of thy welcome greet
The wanderer who to thee comes nigh.

Be true; the flashing sunbeams speed along
In pure refulgence through the open sky;
The moonbeams glitter through the starry throng,
Commanding darkness all around about to fly.

Be bold; the lightning fears not friend nor foe,
Across Heaven's conclave gleams the jagged dart,
The thunder rolls, filling all round with woe;
With courage lift aloft thy fainting heart.?

Be patient; as the night does follow day,
 Counting in measured strides the lengthening year,
 So in its turn, when all has passed away,
 Will come reward, that all men hold so dear.

H. W. B. MORENO.

REVIVAL OF BUDDHISM.

(A paper read at the first Buddhist Convention held at the Dharmarajika Vihara in connection with the proposed Sarnath University by Pandit Sheo Narain, Rai Bahadur, of Lahore).

The following imaginary case will illustrate a sort of survey of Hinduism V. Buddhism.—

A and B were father and son, the father gave his son instruction in the arts of his trade, he introduced him to all investments and all his assets and initiated him in all the branches of his trade. The father was a general supplier, he had all classes of merchandise, his customers were numerous, whose needs were of course varied. The son had a keen intellect a sympathetic and loving heart and a clear judgment of the nature and value of investments. He perceived that some tricks of trade were unethical that the assets were in a disordered condition. The father had grown old, the stock-in-trade was partly unserviceable and could be dispensed with. The customers had improved in taste who could not be induced to buy old commodities, they required newer and better articles. There were surplus commodities

good enough for export also. Suggestions were laid by the son before the father but he will not listen, the son came to the conclusion that the shop required overhauling. Rubbish required to be removed and damaged articles required repair.

The son was bold but the father in his dotage regarded every suggestion of the son as a piece of insolence.

The son left the shop and experimented on some wares he got hold of from elsewhere, the experiments failed. He chalked out a new line, different in some ways from the ancient method. He wrote to his father that as a member of the family he had the right of working jointly in the business. The father would not agree. The son set himself up in one part of the shop and began his new trade under a new style. The new business attracted many customers, its fame spread far and wide. It became purveyors to the King. Branches were opened in some parts outside India which did excellent business. Success of the new shop led to the introduction in the old concern of some of the methods of the new shop. The father offered the amalgamation of the two concerns, but no agreement was come to. The result however was that the old concern improved considerably by competition. The branches of the new concern flourished in foreign countries. The old concern was gradually regaining its prestige when certain foreigners came and started a rival shop. The new concern suffered considerably. The old concern emerged from its old condition and the new concern had no other alternative but to amalgamate itself with the old concern in order to compete with the foreign

rival shop which had attracted many customers. Competition between the foreign shop and indigenous amalgamated concern was going on when another better organised foreign concern planted itself. The competition naturally became keen, combined efforts of the ex-managers of the extinct shop and the managers of the amalgamated concerns are now needed to resist the invasion of foreign shops on the indigenous trade.

The allegory speaks for itself. Students of Indian history will find it representing a correct picture of the rise of Buddhism and its conflict with Hinduism.

Buddha was by birth an Aryan, brought up in Aryan faith, Aryan philosophy, and Aryan civilization. He found that the ancient religion of his forefathers got mixed with so much that was objectionable. He chalked out a simpler a nobler and a more practical system; he met with opposition from the possessors of vested interests. His success was phenomenal so that thousands flocked to him. His personality full of love, sympathy and feeling was too great to be stifled by mere polemic controversies or religious disputations. He carried the Indian population with him. His system became the State religion of Emperor Asoka who sent out missionaries abroad who succeeded in converting innumerable inhabitants of countries outside India. Hinduism which was an unwieldy though a compendious organization failed to stem the tide. It however assimilated all that was good in the new system. Eventually although the feeble conflict gradually relaxed, yet old ideas ingrained in Indians by habit for generations revived by no means unnatural processes we may call relapses or reversions.

The new system was already on the wane, the older religion having assimilated a good deal of it was in ascendancy when the Muhammadan invasions disturbed the peace of the country. The pacificist followers of the new system suffered most the weakened survivors of the new system threw their lot with the vaster Hindoo majority. When they found the image of their master in Hindu temples incorporated in the Hindoo Pantheon as a ninth *avatar* of *Vishnu* they did not mind in the circumstances to make common cause with Hindus by placing the images of Hindu Gods in some of their own temples, until their monasteries, Viharas etc. were deserted or desecrated. Foreign invasion as a rule makes people of the country shake off minor differences, the result was that we do not now find any Indian in the country passing under the denomination of a Buddhist. The fusion was complete except in outlying frontier tracts. The Muhammadan invasions changed from their original depredatory character to a settled Government and its church by certain means and methods unnecessary to detail converted to Islam a large number of Indians. This depletion was further increased by Christian Missionary effort to a very large extent. The Hindoos did their best, their reformers purged Hinduism of its excrescences made supreme efforts to purify and unify. They partially succeeded in purifying, but failed to unify. The reformed Hindu Churches gradually detached themselves and thereby only added to the already innumerable difficulties, they also mutually quarreled only to render the task of unification still more difficult.

Modern Hindoos I am inclined to think now deem

the unification of all Hindoos as an essential necessity for self preservation, they have an ardent desire for unification but are very slow in disturbing the present order of things, they as a colloquial phrase goes want both to eat the cake and to have it. Retention of petty prejudices emphasizing immaterial differences in creed, nominally avoiding faith in Superstitions and Anachronisms will not do. Heart beats for change but limbs do not work, spasmodic efforts are made to unify but they fail after the feeble zeal slackens. We have had in India a great Asokian empire which no body could then touch. In the Buddhistic period, all our sciences, arts and literature reached a high development. Through Buddhism we have civilised several foreign races, why not call in the "ex-managers of the extinct shop" as we described them in the allegory, to set your house in order. In the name of that hallowed personality the pride of your race Lord Buddha, we can organize our church. Modern Hinduism is not, after all, so different from the system of the Tathagata as is represented by foreigners.

If we neglect our duty to ourselves time may come when Hinduism will irrevocably and irretrievably disappear. Politics ought not to enter in this matter. In my humble view religion remains real religion as long as it is not mixed up with wordly gains and as long as it is not employed for purposes foreign to its real province. My own idea is that by revival of Buddhism not only will you be preserving your Aryan religion and Aryan civilization but you are likely to convert other people in and outside India to your faith and thus further the prospects of a universal brotherhood which was the great mission

of the Great Master. We see signs of a wave of Buddhism coming in India which will revivify and rejuvenate India only to bring peace, amity and tranquility not only in the country but in the whole world.

Hindoos need not give up their popular cults. Indeed it will be a great wrench for them to give up Rama, an ideal hero. There is so much noble associated with his holy name that even as a devout Buddhist you will entertain the highest respect and unbounded admiration for him. Another Hindoo hero is *Krishna* that great apostle of duty and selfless work, (the *Nishkam* good), an embodiment of love and devotion. As a Buddhist you cannot of course believe in their divinity but these two great personalities cannot be shelved, they are in the very marrows of Hindus to ween them from their personalities would be asking too much. There are other great men to be equally admired. For instance you cannot but admire Nanak the lover of peace and tranquility, he was really a thorough Buddhist in spirit. You cannot ignore Guru Gobind Singh whose heroic work saved your civilization and religion. Nor can the valuable work of Dayanand Saraswati and Raja Ram Mohan Ray be ignored. To follow Lord Buddha, who is our own, Hindoos are not called upon to shelve their great Indian Heroes. To avow Buddhism means that all human beings on the globe are members of a brotherhood, that His perfect code of morals is to be your guide and that in His name you can collect all your scattered fragments and mould them into one harmonious whole, not for any political purpose for which religion is not to be perverted but for the betterment of human beings regard-

less of ethnic or geographical divisions. How to revive Buddhism is a momentous question. One of the methods is propaganda work. We are not to compare or contrast religions, we ought to recognise all that is true in other religions. We should only present Buddhism for acceptance. If people imbibe it even in spirit and act accordingly it ought to make no difference whether they call themselves Buddhistic or not.

Indeed if the principles of Buddhism are recognised as true and acted upon the work of the great Master is consummated and his triumph complete.

One form of propaganda work is translation of Buddhistic scriptures in various languages, another form is to translate scriptures of other religions for the information of all who desire to know them.

Let me point out that translations of scriptures do not always produce desired results. If the scriptures of a particular religion contain absurdities, incredible stories, wrong versions of facts, dogmas opposed to scientific truths; if they contain commands, unworthy of a just and benevolent divinity, translations lead to their exposure. Not only intelligent adherents of that religion lose faith in them but they lose their value for converting others.

If on the contrary certain scriptures contain materials of a high order, which, if known, are bound to influence human mind beneficially, they capture the reader and however unwilling to openly acknowledge their superiority and utility, he cannot escape being affected unconsciously. One great good that translations do is that scripture are released from a privileged language and being rendered in other vehicles of expressions form

subjects for comparative study. The obscurer the language the greater is the temptation of distorting. The greater the age of a scripture, the higher is the respect for it apart from its merits. It is true that prejudice of some sort or other at times has been the reason of a wrong translation. Honest translations free from the translators own bias are rare. If a non follower translates scriptures of another religion he should not issue it without verification by the followers of that particular scripture otherwise the translation will not be trusted. We know there are certain people who are very jealous of translations of their scriptures. There are others who wish to freely promulgate their gospels by translations in every language.

For the preaching of Buddhism in India we require a translation Bureau to issue Buddhistic scriptures in every vernacular. Not only Buddhistic literature requires to be disseminated broad cast but we require correct and faithful translations of the scriptures of other religions. The *Granth*, *Avesta*, the Old and New Testaments, the *Koran*, the *Vedas* and *Puranas* require to be widely known by translations in Indian Vernaculars. The Bible is already translated in nearly four hundred languages and dialects. I do not think the *Avesta* or the *Granth* or the *Vedas* and *Puranas* have not been translated in all Indian Vernaculars. As stated before we are not to contrast or compare, we may cull from other scriptures certain common points leaving the followers of other religions as well as the general public to refer translations of scriptures of all religions for their own information. We should refrain from all comment and criticism, let the public form its own opinion by comparative study.

We therefore stand in need of a translation Bureau and a printing press attached to it. Says Kern "that Buddhism does not stand in need of missionaries its principles need only be told and it catches." I verify this remark in my own case. We know how the germ of Buddhism was sown in some European hearts by merely reading the "Light of Asia" by Sir Edwin Arnold. We do not need eloquent advocates, nor any erudite scholars. The saying is musk is that which speaketh for itself and not what the perfumer calls musk; we are confident that our musk has an odour which will always speak for itself.

The other method is preaching which has been from time immemorial the means of conveying to the public the tenets of a religion. I am not sure whether Judaism had missionaries through whom it spread but Buddhistic missionaries were the first to preach Buddha's gospel to all men irrespective of race or locality; Christianity came next and Islam is the third.

SHEO NARAIN.

NYAYA-VINDU

WITH DHARMOTTARACHARYYA'S COMMENTARY.

(Translated into English by Harisatya Bhattacharyya, M.A., B.L.)

(Continued from page 223 of the last issue.)

इन्द्रियज्ञानम् ॥

"(The first is) Sensuous Perception."

Commentary :—Sensuous Perception is due to the sense-organs.

अविबिषयानन्तरविषयसहकारिणेन्द्रियज्ञानेन समनन्तर प्रत्ययेन ध्वनितं तत्

मनोविज्ञानम्॥

"Mental Perception is what is similar to and unseparated from Sensuous Perception and is generated by Sensuous Perception, attended with a matter which is unseparated from its own."

Commentary :—The above describes the nature of Mental Perception (*Mano-Vijnana*). At the first moment, we have the Sensuous Perception ; and the Sensuous Perception has its peculiar object or matter. At the next moment, we have the matter which is of the same kind with the object of the just preceeding Sensuous Perception ; the two objects are not sundered from each other and belong to one and the same series. The Sensuous Perception and this matter of the second moment generate the Mental Perception. The Sensuous Perception is said in the text to be "attended with" the matter of the second moment,—not because the two modify each other but because they two combine together to produce the one effect *viz.*, the Mental Perception.

The 'Perception of the Sage' (*Yogi-jnana*) also is generated by Sensuous Perception ; but the Mental Perception is distinguished from the Transcendental Perception because the former is similar to and unsundered from the Sensuous Perception.

The Mental Perception is said to be 'similar to' the Sensuous Perception, because both are perceptions. The Mental Perception and the Sensuous Perception belong to the same series, *i.e.*, the identical continuum ; the former generates the latter which is as good perception as the former on that account.

The Transcendental Perception, although a form of perception and although generated by the Sensuous Perception, belongs nevertheless to a series or continuum different from that of the Sensuous Perception ; hence the Transcendental is not to be confused with the Mental.

The matter of the first moment is the object of the Sensuous Perception and the matter of the second moment, as shown above, is the object of the Mental Perception.

Hence the object of the Mental Perception is different from that of the Sensuous. The Mental Perception is thus a source of new knowledge.

It is to be noted that the Mental Perception cannot arise unless and until the Eye has ceased its function for the time being. For, if the Eye remains active, we continue to have perceptions of form,—visual or sensuous perceptions.

सर्वचित्तचैतानामात्मसंवेदनम् ॥

"Self-consciousness is consciousness of all the states of the cognising principle."

Commentary :—Self-perception or Self-consciousness, as it is ordinarily called, is described in the above text. Mind (*chitta*) or the cognising principle grasp the object. Pleasure, etc., are the states of the Mind. These psychical states, e.g. Pleasure, etc., have great intensity and are consciously perceived by all. The word. 'All' in the text signifies that there are various other psychical states besides Pleasure, etc.,—all of which are consciously perceived. There is no psychical state which is not consciously felt. Self-perception (*Sva-sambhedana*) means perception of the Self in and through these states.

When an object is perceived, a feeling of pleasure, etc., is also had along with it. The object cannot be said to be the feeling ; the very perception of the object shows that it is different from the feeling of pleasure, etc. Yet this feeling of pleasure etc. is had simultaneously with the perception of the object. Now, the Pleasure, etc., that are felt are psychoses ; and therefore it is that psychoses are directly felt or perceived. Self-consciousness as the consciousness of the cognising self is direct cognition and free from 'determination' and 'mistake'. Hence Self-consciousness is a form of Perception.

भूतार्थभावनाप्रकर्षपर्यन्तं योगिज्ञानं चेति ॥

"The Perception of the Sage is generated by the contemplation of established Verities, carried to the utmost limit of clearness." •

Commentary :—The above gives a description of the Transcendental Perception. (*Yogi-jnana*). "Established Verities" refer to Truths, e.g., the Four Cardinal Truths (*Arya-satyāni*),—which are established by the recognised forms of valid knowledge. "Contemplation" signifies that these Verities are brought before the mind again and again. "The utmost limit of clearness" denotes a little less than absolute clearness. The Verities, so contemplated, become clearer and clearer. What follows the contemplation, carried to the utmost limit of clearness, is Transcendental Perception. The first stage of contemplation consists in making the object clear ; the contemplation, carried to the utmost limit of clearness, presents the object just as it were a thing before with a transparent substance between. Lastly, we have the Transcendental Perception in which the object of contemplation is as clearly grasped as a fruit in our hand. The object of the Transcendental Perception is absolutely clear and as such, it is free from 'determination'. A cognition which is not 'undetermined' has for its object, the actual object as modified by the idea of the object as it was previously perceived when it was given a name. And thus the object of determined cognition' (*Vikalpa*) is 'capable of connection with words.' Now, the cognition of the object which we had when the object was given a name, does no longer exist ; and similarly, the self-same object which was previously invested with a name, does no longer exist. But 'determined cognition', as is already shown, implies both the past cognition and the past object. The cognition which is not free from determination, thus grasps the aspects of objects which are no longer existent ; it grasps objects which are not proximate ; accordingly, such a cognition cannot make its object absolutely clear. A cognition, the object of which is not absolutely clear, is necessarily 'determined.' The form of cognition, on the other hand, whose object is absolutely clear, is 'free from determination'. The Transcendental Perception is thus 'undermined'. And as its object is a Verity, established by the valid forms of

knowledge, the Transcendental Perception is 'consistent'. Hence the Perception of the Sage is a mode of Perception, just like the other modes.

A 'Sage' is one who has complete Introspection (Samādhi) i.e., is inwardly absorbed thoroughly.

The above are the four forms of Perception.

तस्य विषयः स्वरूपम् ॥

"Its object is Individuality."

Commentary :—Perception has been defined as cognition free from 'determination' and 'dereliction' and has been shown to be of four modes. In order that there may not be any fallacious idea about the Matter of Perception its object is hereby indicated. A thing may be said to have two natures or aspects viz., particularity or individuality and generality or universality. Of these, the particular or individual aspect of the thing is what is cognised by perception.

The objects of knowledge may be said to be two. The first is what is actually cognised or 'grasped' (*Grāhya*); the second is what is *finally* got or determined (*Prāpañīya*). It is to be noted that what is actually grasped is different from what is finally determined. What is actually grasped by perception is the particular phenomenon of a single particular moment. What, however, is finally determined by perception is the *series* or *conglomerated group* (*Santāna*), which is not the actual object of perception but the cognition or determination of which is genetically connected with perception. The series, thus, is not actually grasped by perception but is finally determined by it. Inference (*Anumana*) *grasps* i.e., primarily deals with what is unreal (i.e., with Generality); it, however, *determines* Particularity through Generality. Hence the Unreal (Anartha), i.e., generality is what is grasped by inference; and individuality or particularity is what is determined by it.

When it is said that Individuality or Particularity is the object of perception, it is to be understood that 'the object'

means what is actually grasped (and not what is finally determined).

यस्यार्थस्य संनिधाना संनिधानाभ्यां ज्ञानप्रतिभासमदन्तुल्लक्ष्यम् ॥

"Individuality means (that aspect of) the object, according to the proximity or distance of which the matter of cognition varies."

Commentary :—Individuality or Particularity is explained here. It is that aspect of a thing or rather, that in a thing, which, if it exists near at hand, makes the object of our knowledge clear and distinct to us and which, existing at a distance, makes the object of cognition, indistinct and hazy. The thing itself is thus the Individuality.

तदेव परमार्थस्तु ॥

"That alone has real existence."

Commentary :—The concept or the general idea of Fire has the nature of being visible ; but the concept of Fire cannot on that account be said to be an Individuality or Particularity. What, then, is Individuality? Individuality is what is real and not something imaginary or foisted on a thing. It is because Individuality is the only reality, that its proximity makes the object of perception clear and distinct and that its existence at a distance makes it hazy. Individuality is what is grasped by Perception.

अर्थक्रियासामर्थ्याल्लक्ष्यत्वाद्वास्तुनः ॥

"Because a real object is characterised by practical efficiency."

Commentary :—This explains why Individuality alone is real. What is the test or evidence of the reality of an object? If an object is capable of removing what we want to avoid or of fulfilling what we desire, it may be looked upon as a real thing. The characteristic of reality is thus dynamic efficiency. Now, it has been already described how Individuality by its proximity makes the object of our perception distinct and how through its existence at a distance, it makes that object hazy to us. It is thus that Individuality has productive potency, i.e., is capable of effecting something. Hence it is real.

The above also explains why it is the object of Perception and not a concept, which is real. What is actually perceived is *operative*, i.e., it does something. But the Concept is not such. The Conception of Fire, i.e. Fire as *conceived*, may be thought of as something, capable of being seen but it is never *actually* seen. Hence the Concept of Fire cannot be said to produce any actual, tangible (visible) effect and hence it is not real.

अन्यत् सामान्यलक्षणम् ॥

"The nature of Generality is different (from that of Individuality).

Commentary :—The object of Conception cannot be said to make the object of our cognition clear to us, by its proximity and to make it hazy, by its existence at a distance. The Concept of Fire exists by supposition. We may suppose the *conceived* Fire as existing near at hand or at a distance. The supposition of the *conceived* Fire as existing near at hand or at a distance does not make any difference, so far as the clearness or haziness of the object of our cognition is concerned. Hence Conception is said to be different from Perception.

Generality is a creature of Conception. Fire, e.g., is a Generality supposed to be common to all the instances or phenomena of Fire.

सोऽनुमानस्य विषयः ॥

"That is the matter of Inference".

Commentary :—Generality is what is grasped by Inference. To avoid useless repetitions, the subject-matter of Inference is stated in this chapter on Perception.

तदेव च प्रत्यक्षं ज्ञानं प्रमाणफलम् ॥

"The Perceptual Knowledge itself is the Fruit of Knowledge."

Commentary :—The correct idea about the Matter of

Perception has been given ; the above is intended to give the correct idea about the Fruit of Knowledge.

अर्थप्रतीतिरूपत्वात् ॥

"Because it consists in an understanding of the objects".

Commentary :—The above gives the reason why Perception is said to be its own fruit. Valid knowledge is what 'yields' the object. The power of 'yielding' is not due to the 'inseparable connection' of knowledge with its object alone. Shoots are inseparably connected with seeds ; yet seeds alone cannot be said to 'yield' shoots. Hence although knowledge is generated from the Object, there must be some operation of *yielding* on the part of knowledge by which the Object can be 'yielded'. This operation is the *fruit* of knowledge ; it is what makes knowledge 'yield' the Object. Now, it has been shown before that the operation of 'yielding' means nothing but 'revealing' what one is interested in 'attending to'. Revelation of the Object means its understanding which is Perception. Hence Perception itself is its own fruit.

अर्थसादृश्यमस्य प्रमाणम् ॥

"The validity of knowledge consists in its similarity to (i.e., agreement) with the Object."

Commentary :—The above states the nature of Valid knowledge. Valid knowledge is that which agrees with the Object from which it is generated. For example : The knowledge arising from a blue object would be similar to i.e., in agreement with the blue object.

तद्वशादर्थ-प्रतीतिसिद्धेरिति ॥

"Because it is owing to it (i.e., the fact of similarity) that the Perception of Objects is established."

Commentary :—It is contended that if Valid knowledge be said to consist in similarity with the Object, Valid knowledge and its Fruit become identical ; and that it is not proper to look upon one and the same thing as at once

the *matter to be established* (i.e., the *Fruit*) and its *instrument* (i.e., Valid knowledge). It is urged accordingly that the validity of knowledge or valid knowledge cannot be said to consist in the similarity with the Object. The above passage is intended to refute this objection. Perception which is direct cognition of the object, is possible i.e., is worth the name, only if the piece of cognition is in agreement with the object. We have a Perception of the blue, only when our cognition is in agreement with the blue object of our cognition.

Now, if it is a fact (as stated above) that Valid knowledge is what exactly corresponds to its Object, it is clear that we cannot talk of the Sense-organs (Eyes, etc.) as Valid knowledge. The definite perception of the blue is not dependent on the eyes, etc. Valid knowledge is the definite cognition which is similar to its Object. Eyes, etc., do not determine Valid knowledge or Perception; it is only when our cognition is similar to its object that we have Valid knowledge or Perception.

The similarity of knowledge to its object is its validity. It is also the fruit of valid knowledge. There is no harm in identifying, in this case, the 'means' or the 'mark' or the 'instrument' (valid knowledge) with the 'end', or the 'proven' or the 'matter to be established.' (the *Fruit* of Valid Knowledge). No doubt, valid knowledge is related to its Fruit, as the Mark to the Proven. But this relationship does not mean that valid knowledge *produces* or is the *cause* of its *Fruit*. There is thus no inconsistency in identifying valid knowledge with its Fruit. The relationship between them is simply this: Valid knowledge '*establishes*' its Fruit and the Fruit of Valid Knowledge '*is established*' by valid knowledge. Thus viewed, a matter may be valid knowledge in one of its aspects and may be the Fruit of Valid Knowledge in another aspect. Similarity of knowledge with its object is the *ground* for '*establishment*' and what is '*established by*' Perceptual Knowledge is the Perception of the blue.

It cannot be contended that the same knowledge cannot be both 'what establishes' and 'what is established.' The knowledge, in question, is knowledge which is similar to its object. When this knowledge is attended with 'certainty', it is then and then only that that knowledge (which is similar to its object) may be said to 'establish.' What 'is established,'—the determined and definite perception of the blue,—is established by knowledge, attended with 'certainty.' The 'establishment' consists in definitely determining knowledge to be similar to its object, after or through determining it to be not dissimilar to its object. What 'is established' is the definite perception of the blue through the determination that the object is not not-blue. What 'establishes' arises from pure, undetermined perception but works in and through 'determination.'

It is, however, not meant that pure, undetermined perception is no source of Valid Knowledge, as in order to be Valid Knowledge, Perception must be attended with 'certainty' which is worked out through 'determination.' Pure Perception consists in a direct apprehension of the object alone, which apprehension is attended with 'certainty', arising from it. Perceptions in which there is ideation of objects, other than the directly presented ones, may not be sources of valid knowledge by themselves ; but this is no reason why a perception which consists in a pure apprehension of its object alone,—the apprehension, being attended with 'certainty' arising from it,—should not be Valid Knowledge.

प्रथमः परिच्छेदः ॥

"Here ends the First Chapter."

Commentary :—Here ends also the Commentary on the First Chapter, by Dharmottarāchāryya.

(To be Continued)

REPORT OF THE PROPOSED BUDDHIST UNIVERSITY AT RISHIPATANA, BENARES.

(Read at the first Buddhist Convention held in connection with the University).

The Maha Bodhi Society began operations in Calcutta in July, 1891. Its objects were to rescue the holy site at Bolh Gaya from desecration; to establish an International College thereat; to revive Buddhism in India; to restore the sacred sites consecrated by the Lord Buddha; to disseminate Buddhist literature throughout India. Since then the Society had been working to accomplish its first object; but so far it had not been successful. The place where the Ahimsa dharma was first thought out by the Tathāgata, the Arhat Samyak Sambuddha, is to day converted into a place of himsā by the Saivite Mahant under whose orders bleating kids are slaughtered both for sacrificial and dietetic purposes. The scene is heart rending; but nothing could be done so far, and we hope that an enlightened public opinion will bring pressure on the Government to restore the site to the Buddhists. The Great Temple was restored by the late King of Burma's father in 1877, and until 1884 it remained in the hands of the Burmese Bhikkhus, who had to leave because of the commencement of hostilities between Burma and the Government of India, and after the annexation of Burma by the British the Burmese Bhikkhus finding no support did not return to the holy spot. From 1884 to 1890 the hallowed site remained abandoned and in July 1890 the attention of the Collector of Gaya was drawn to the place, who having found the

abandoned condition of the Temple, suggested to the then Bengal Government the establishment of a dual control over the place. Since December 1890 the Temple is in charge of a custodian appointed by the Public Works Department, while the Mahant is acknowledged by Government for unknown reasons as the nominal proprietor. The repairs of the Temple is being done by the Public Works Department, while the Mahant is supposed to take the offerings made to the Shrine. A saivite in charge of the central Buddhist Temple which is controlled by a non-Buddhist Government is an abnormal occurrence. Having failed to accomplish our object of establishing a Buddhist University at Buddha Gaya the Society had to select as the second best place Sarnath (Rishipatana) near Benares where the Lord Buddha 2512 years ago preached His first sermon. The Maha Bodhi Society began making the effort to obtain land there since February 1893, and in 1900 succeeded to a very small extent. However we began work in 1900 in a small scale, and in 1904 started a school for the village children. Owing to manifold difficulties the society was not able to make much progress there. But a change has taken place, and in November third of last year, the Governor of the United Provinces, Sir Harcourt Butler, laid the foundation stone of the Vihara and University.

During the Buddhist period Sarnath was the seat of a Buddhist University, Buddhist students flocking to the place from different parts of Asia. The invasion of the Muhammadans put a stop to the activities of Buddhists, and the place was destroyed by Moslem invaders in the tenth century of the Christian era,

An enlightened nation is now ruling India, and the Buddhists hope to achieve their cherished desires with the sympathy of the authorities and with the co-operation of the Indian public. The M. B. Society hopes to start work at Sarnath next July. The enlightened Maharajah of Benares is the Patron of the University, and we have received the assurance of co-operation from the prince of organizers, Pandit Madan Mohan Malaviya, who has already established a chair for Buddhist studies in the Hindu University, and our Bhikkhu Sri Dharmashri who was in charge of Sarnath has been selected as the first Pali professor.

The first contribution of Rs. 30,000 to the Vihara came from the philanthropic lady, Mrs. Mary E. Foster of Honolulu, to whose wondrous generosity the erection of this Vihara is due. The Society is convinced that the Sarnath University will receive the support of every enlightened Indian, and that contributions from the Rajas and Maharajas will flow in to the Society Fund. At present we have not a sufficient area of land; but we hope to acquire later on with the help of the United provinces Government about fifty bighas more. The cost of constructing the buildings will be about three hundred thousand rupees. The place is historic, and tourists and pilgrims from all parts of the world visit Sarnath to see the ruins unearthed by the Archaeological Department. We have a very sympathetic person in the Director General of Archaeology, Sir John Marshall, and we expect the support of His Excellency Sir Harcourt Butler, now Governor of Burma. We expect to secure the kind services of Sir Asutosh Mookerjee as its Vice-Chancellor,

who will we hope work to make it a success. We expect students from all parts of the Buddhist world, and we are assured of the cooperation of Mr. Mon Mohan Ganguly, who is taking a warm interest in the hope of making the project a success. He has prepared the design of the building which you will now inspect.

In the European and American Universities there are professors engaged in studying Buddhist literature, to whose labours are due the translations of Buddhist scriptures into English and other European languages. We expect that every Indian province will take a share in the progress of the future Buddhist University, and that within the next ten years we shall have a band of scholars who will translate the Buddhavachana into all the Indian vernaculars enabling the Maha Bodhi Society to carry the Message of Ahimsa, (Compassion) Brahmachariya (saintliness) and Nekkhamma (Renunciation), which the Blessed One proclaimed at Rishipatana Sarnath 2511 years ago.

We have to thank H. E. the Governor of the United Provinces, the Collector and the Commissioner of Benares and Sir John Marshall for the expression of their sympathy in the glorious work that we have begun. The enlightened and generous Maharajah of Benares will we are sure give the Society all the help as Patron of the University. It was under the shade of trees that the Tathāgata began His great mission of salvation, and the Deer Park at Sarnath we hope will again witness a scene of culture. The Maha Bodhi Society expects the sympathy of every one who loves India and the Lord Buddha.

MANUFACTURING OPINIONS.

(Contributed)

Remarkable indeed are the methods followed in Oriental lands by the nations of the West who profess to follow a divinely revealed religion which gives them a vast sense of superiority over other people. The British Civilian regards himself as the Admirable Creighton who professes to understand the feelings and aspirations of the ignorant masses of India more accurately than the educated Indians, who claims to understand what is good for the people far better than the people themselves and who while regarding the Indians as suitable instruments for employment under European guidance and patronage scouts the idea of any equality between the ruling race and the ruled. Only the other day came the news by special cablegram that the solid opinion of retired Anglo-Indians at Home—old sun-dried bureaucrats—was that the opposition in India to the doubling of the Salt Tax was purely artificial and had been engineered by the professional agitators. Ruinous Military and Naval expenditure and the payment of enormous fortunes as salaries to a greatly increased number of departmental figureheads have brought the administration to the brink of bankruptcy. The easiest mode of raising money is to tax the poor man's salt. It would be out of the question to think of raising money by increasing the duties and taxes on imported spirits, tobacco, tea and other luxuries. Self-interest plays a great part in the formation of opinions. In India at the present day the Anglo-Indian sojourner is a busy

man who after the day's work and play feels no inclination for any intellectual exercise beyond running over the telegrams and sporting items and reading the editorial lucubrations in his favourite daily. It is no wonder that the favourite daily wields such an enormous influence in Anglo-India. It manufactures opinion for Anglo-India. Its great influence enabled it to raise from its clientele, in a trice, a big purse for the benefit of a military demigod who had been mildly rebuked by his employers for an act of shameless brutality. The Christian Missionary has in the Calcutta *Statesman*, whose "certified sales exceed those of any five other daily papers in India" a most powerful auxiliary. A short time ago that paper gave very prominent insertion to the letter of a Christian correspondent who objected to the suggested reduction in the Ecclesiastical expenditure on the ground that the Ecclesiastical establishment costs the general revenues but a paltry sum as compared with the enormous sums spent by Government in maintaining Hindu, Mahomedan and Sikh religious institutions. This precious correspondent further asserted that for some reason best known to himself the British Government does not account for the money spent for non-Christian institutions in its balance sheet and disposes of the amount in a hole-and-corner fashion, while duly posting the Christian ecclesiastical expenditure in its accounts. A reply was sent to the same paper to all this rigmarole and the facts stated in the reply were supported by quotations from the *Statesman* of the old days when it enjoyed a deservedly high reputation as a journal of independent opinion under such able editors as Robert Knight, R. D. Osborn,

William Riach and S. K. Ratcliffe. But the *Statesman* in its laudable anxiety to keep undefiled and uncontaminated the opinions of Anglo-India has thought it wise to burke the letter which is reproduced below.

"Your Ambala correspondent FAIRPLAY asserts that 'almost all, the non-Christian religious institutions in the land, down to the village temple or mosque, are maintained from grants of land revenue—Jagirs, mafis, and the like.' Let us look at the facts. The non-Christian religious institutions were in existence and were supported by endowments and grants of land long before the establishment of the British Government in India. The East India Company merely continued existing arrangements and made no addition whatever to the current grants and endowments. The establishment of an Ecclesiastical Department was not thought of by the Company till early in the 19th century when it was resolved to construct chapels at the several stations usually occupied by European troops and to arrange for the regular performance of divine service. This has now expanded to the dimensions of the present Ecclesiastical Department which annually costs the Indian Revenues over 30 lakhs of rupees. The defenders of the system contend that the Ecclesiastical service, like the Medical, is maintained for the officials. 'The statement is made' wrote the *Statesman* (Feb. 28, 1884) 'because in a polemic sense it is useful. But it is not true. Archdeacon Baly in defending the Establishment, with much frankness admitted that it was maintained not for officials only but for all members of the Church of England.' The *Statesman* thus refuted another plea: 'It is sometimes

said that in India all Christian sects are treated alike, and that the English Church has no monopoly. Seeing that all the Christians taken together form but a small minority the defence is hardly complete. The tax-payers being nearly all Hindus and Mahomedans, complain that their money is taken to support Christian ministers whom they do not want. It is not a perfect answer to say that the Christians divide the plunder fairly among themselves.' In answer to the statement that the Hindu and Mahomedan religions are richly endowed by Government the *Statesman* pointed out that when the British acquired the land revenue of Bengal they found many estates rent-free—some the property of individuals some appertaining to religious endowments. The *Statesman* wrote: 'We took over the rent-roll as it stood, and never afterwards gave a rupee either to the Mahomedan or to the Hindu creeds. Those who say that those religions are endowed, mean that they have certain property which we have not robbed. Can a Government be said to endow a church to which it merely leaves the land to which it has a legal title and of which it is in possession?' In 1913, *Capital* pointed out that Europeans 'have bishops and chaplains with handsome stipends paid out of the general revenues,' and proceeded to add: 'It is not reasonable that Hindus and Mohammedans of India should be taxed to enable a section of the Christian community to get their religion on the cheap.' "

CONVERSION TO BUDDHISM.

The unique feature of Buddhism is its basis for ethics, namely, the Destruction of Suffering. Some systems of scepticism assert that the Universe is neither moral nor immoral and leave the inquirer bewildered. Some religions base conduct on the will or perfection of a divine being, and when belief in that divine being fails, the truly religious man or woman feels an overwhelming sense of loss. Buddhism, on the contrary, attacks the problem from this side, leaves the will entirely free, and has but one criterion for a good deed that it produce no Sorrow. This feature renders it very practical and supremely optimistic, for the opportunities to give happiness are infinite in number; there is no end to our duty, no limit to our love. The Buddha said, when pressed to talk theology,—“One thing only, my disciples, I proclaim—Suffering and the Destruction of Suffering.”

An English gentleman recently wrote, “I believe that the Buddha is the only great teacher to arrive at the correct solution of existence, for his doctrine seems to bring one, in a rational way which appeals to consciousness, much nearer to Truth, and if it were more widely understood in this country, it would appear to be a panacea for the social ills of the day.” That is true, and therefore there is no reason why any unattached English man or woman, with a heart of pity, should not declare their conversion and become an active Buddhist.

The process is easy and consists of repeating, while standing or kneeling, with bowed head and clasped hands, before a Buddhist pastor or a converted layman

or laywoman, the Threefold Refuge and the Five Percepts. The old form is:—

Convert. Good Sir, I ask your assistance and beg you to give me the Threefold Refuge and the Rule of Five Percepts.

Pastor. That which I recite do thou repeat.

Convert. Yes, good Sir.

Pastor. Glory be to Him, the Exalted Lord, the Holy One, the Utterly Awakened.

(The Convert repeats).

Pastor. To the Buddha as a Guide I go.

To the Law as a Guide I go.

To the Order as a Guide I go.

(The Convert repeats).

Pastor. For the second time to the Buddha as a Guide I go.

For the second time to the Law as a Guide I go.

For the second time to the Order as a Guide I go.

(The Convert repeats).

Pastor. For the third time to the Buddha as a Guide I go.

For the third time to the Law as a Guide I go.

For the third time to the Order as a Guide I go.

(The Convert repeats).

Pastor. The taking of the Threefold Refuge is fulfilled.

Convert. Yes, good Sir.

Then the Convert repeats singly after the Pastor the following Five Percepts:—

1. I truly take the precept against killing.
2. I truly take the precept against theft.
3. I truly take the precept against unrighteousness in love.
4. I truly take the precept against falsehood.
5. I truly take the precept against the snares of spirits intoxicants and strong drinks.

Pastor. Keep well the Threefold Refuge and the Rule of the Five Precepts: may'st thou earnestly fulfil them!

Convert. Let it be so, good Sir.

These precepts, like the Christian grace, can frequently be repeated in the home, for they should be always kept in mind, but, even if we break them, we are not driven out of the Buddha's religion; we should *try* to keep them as often as we can; success will one day come.

Buddhism has no Rome, Canterbury or Constantinople, no Pope, Archbishop or Grand Caliph. It moves quietly and gently across whole continents, with no centre, and each Buddhist is governed only by his conscience. If he ever tries to corrupt the Teaching, he can be challenged and stopped by anyone who can prove his error from the Scriptures. It is neither paganism nor idolatry, but sublime freedom and reason; it is an utter stranger to bigotry or force.

Friends who wish to make the declaration will perhaps write to Mr. F. J. Payne, 59 Calton Avenue, Dulwich, London, S.E. 21. It may be made quietly and in their homes: ostentation and religious fervour are wrong.

REVIEW.

THE PATH OF PURITY BEING A TRANSLATION OF BUDDHA-GHOSA'S VISUDDHI MAGGA—by Maung Tin. Part I. of Virtue. Published for the Pali Text Society by the Oxford University Press, Amen Corner, London, E.C. Price 10s. net. To be had through the Maha Bodhi Book Agency, 4A, College Square, Calcutta.

Judging by the size of the Part I of the Visuddhi Magga issued by the Pali Text Society a feeling of disappointment comes compelling us to ask is this the great work of Buddhaghosa about which the English speaking world had been waiting for, since the late Charles Henry Warren in 1892 first published an analysis of the Contents of the whole Book containing twenty-three Chapters in the Journal of the Pali Text Society? The Part I now issued contains only 95 pages 8vo, and the price is exorbitant. It would have been better had the publishers delayed a little longer and brought out at least the first 13 Chapters as Part I. Now that the portion dealing on Morality of the great work is out, at least one can understand the meaning of the word Sila (morality) as it was understood by the orthodox Buddhists of Ceylon, whose Buddhism is two centuries older than the religion of Jesus of Nazareth, whose moral teachings are embodied in the so called Sermon on the mount.

We have three important religions to-day: Buddhism, Christianity and Muhammadanism. The first now found in the far Eastern countries of Asia, the second in Europe and America and in countries where the white skinned people inhabit, and the third in the west portion of Asia, India, Java, and in Africa. The most virile of all religions to-day is the youngest of the three missionary religions, and the least active is the religion that was promulgated by the Tathagata Sakya Muni, two thousand five hundred years ago, in the middle country of India. The Christianity of to-day is devoid of morality. The Sermon on the mount as given in the gospel

of Matthew is not found in its totality either in Mark or John. Luke's version of the Sermon on the mount is different from Matthew, and the former says that it was delivered not on the mount but on the plain. The ethics of the prophet of Nazareth is rehash made of the crumbs that fell from Buddhist tables. A science of ethics is not to be found in any other religion except in the religion of the Tathāgata, the Buddha Gotama. The ethic of mercy is not to be found either in Christianity or Muhammadanism. Brahmanism as practised by the people of India since the disappearance of the great Religion of Buddha therefrom, is practically a mixture of polytheism and monotheism. Except in the religion of the Vaishnavas as preached by Ramanuja and Chaitanya the ethic of *ahimsa* is not to be found. Sensualism is what you find today in the religions except Buddhism. Jesus was known as a wine bibber who scattered to the wind the ethics of the sermon on the mount. What he preached he himself did not care to practice, and the ethics of the sermon on the mount is only a camouflage. Not one Christian in Europe or America cares to put into practice one principle that is inculcated in the sermon on the mount. The morality as expounded in the Path of Purity is practically the essence of the morality required of the Bhikkhu or the Brahmachari who wishes to walk in the Noble Supreme Path that leads to the goal of enlightened peace and Wisdom. A cheaper edition of the Part I of the Path of Purity should be put into the hands of every Christian ecclesiastical minister and the missionary who comes over to Buddhist lands to destroy the higher morality that exist among a people who have been traditionally trained to abhor the abominations of sacrificial religions promulgated by the undeveloped representatives of barbaric races.

The higher morality of Buddhism should be studied by the immoral representatives of Machivellian diplomacy that is now so strong in the political circles of Europe. On the one side we find the labouring class, the scientific experimenters and thinkers of progressive philosophy working under difficulties

to gain their living, and on the other hand we find the ecclesiastical nincompoops in the Vatican and in the House of lords co-operating with the capitalists and the immoral politicians and militarists who think of war as a biological necessity. Civilization in Europe means sensuality and destruction of the homes and independence of weaker races who can't defend themselves from the demoniacal foes that come with the repeating rifles and bottles of firewater and syphilitic diseases. Christianity is for the gluttonous, the wine-bibbers, publicans and sinners. Jesus was known as their friend. (Luke Chap. 7. 24). Think of the words uttered by Jesus who said :—

But those mine enemies which should not that I should
reign over them, bring hither, and slay them
before me.

Luke Chap. 19, 27.

Polytheistic Brahmanism is for the vulgar. The priests make their livelihood by the practise of degenerating ceremonials, and keeping the masses in a state of unthinkable ignorance. "Don't think independently, be obedient to me, and observe the ceremonies that I lay down. Give me money and I will pray to the God to send you to heaven. Eat, drink and be merry, and when you die see that your son follow these practices and that he carries out these on your behalf annually as if you were alive." Countless millions, generation after generation have continued to live breathing the atmosphere of degenerating morality in India, and the end is not yet. In Muhammadan lands it is a little better than in Christian lands. In Christian lands degenerating modes of sexualism and alcoholism are visible, plus the abominable cruelties of butchering innocent animals and birds to satisfy the ghoulish appetite of the followers of Jehovah and Jesus. The religion promulgated by the Lord Buddha is founded on the immutable principle of perfect purity, both of mind and body. It was taught to the truth loving, high minded young men of noble families of blessed Aryavartā two thousand five

hundred years ago before the ghoulish ethics of Arabia were promulgated by prophets who had no place to lay their heads.

The modern scientific civilization is a camouflage. It is a kind of decorated saloon and butcher stall combined, with butchers, half nude girls and sensualists engaged in bacchanalian revelry, lost in utter shamelessness that they require masks to hide their identity. It is a petrolic civilization built on oil and coal tar. The sublime Aesthetics of a purified mind, the divine atmosphere that the purified mind can breathe by following a code of noble Ethics you do not find in the coal tar civilization. Drink, Sexualize, Destroy everything that is lovely, and Die-this is the sum totality of the abominable morality that is visible by the fruits thereof. Money is the test of power. The belly god of the Christian missionaries who come to Buddhist lands to preach the immoralities of Arabian Trinitarianism loves money, wine and meat. Given these he will not complain. To understand the nature of the weeping god one should read the Old Testament of the Arabian Bible.

The translation of the Part I of the Path of Purity is tolerably good. The Translator Pe Maung Tin is not a Buddhist, and we know that when a non-Buddhist does any kind of work for the welfare of Buddhism, he does it with a prejudiced mind. It is a pity that a real pure Buddhist scholar who knows English and Pali well could not be found to do this very important translation. Well, something is better than nothing. The Path of Purity will be an eye opener to the headless unthinking, ignorant, missionary who leaves England to carry the poison of Christianity to Buddhist children in Buddhist lands. We recommend the translation to every Christian minister, diplomat, and statesman. Its reading will do them good in making them more moral.

RISHIPATANA (SARNATH) VIHARA AND UNIVERSITY.

Sarnath is always sacred to Buddhists of all countries as it is at Sarnath (Mrigadava) that the Blessed One preached His first sermon known as the Dhamma cakka Pavattana Sutta for the Welfare and happiness of the World. In the Mahaparinirvāna Sutta, the Blessed One had exhorted the Bhikkhus and upasakas to visit the holy place consecrated by the Blessed One.

After the lapse of so many Centuries, the Maha Bodhi Society had been able to secure a plot of land for the erection of a Vihara at the hallowed spot. The foundation stone of the Vihara was laid by His Excellency Sir Harcourt Butler in November last. The cost of the construction of the Vihara and the residential quarters will be Rupees three lacs. Mrs. Mary Foster of Honolulu, has donated Rs. 30,000 for the Vihara. Buddhists all over the world are requested to send donations towards this fund and thereby help the society in re-establishing Buddhism in India.

Cheques marked Maha Bodhi Society or M. Os. may be sent to the General Secretary Maha Bodhi Society, Sri Dharmarajika Vihara, 4A, College Square, Calcutta.

RISHIPATANA (SARNATH) VIHARA FUND.

Mrs. Mary E. Foster of Honolulu. Rs. 30,000.

Previously acknowledged Rs. 991. Babu Sasadhar Barua, Hsipaw, Rs. 3 ; Mr. S. Moonasingha, Colombo (2nd inst.), Rs. 10 ; Mr. T. R. Sinha, Burma, Rs. 10 ; Mr. S. Moonasingha, Colombo (3rd inst.), Rs. 10. Collected by Messrs. K. A. De Silva and K. R. Perera, Ceylon :—Mr. J. P. Ramasingha, Ratnapura, Rs. 5 ; Messrs. K. A. De Silva and K. R. Perera, Ratnapura, Rs. 2-8 ; Mr. K. M. Kodituvakku, Ratnapura, Re. 1 ; Mr. D. A. Nanayakkara, Ratnapura, Re. 1 ; Mr. D. C. Gunasekara, Ratnapura, Re. 1 ; Mr. H. Rahulas Peries, Ratnapura, Re. 1 ; Mr. J. C. De Alwis, Ratnapura, Re. 1 ; Mr. Harry Abheratne, Ratnapura, Re. 1 ; Mr. D. W. Gunawardhana, Ratnapura, Re. 1 ; Elias Apputamy, Ratnapura, Re. 1 ; Mr. H. M. Subayer, Ratnapura, Re. 1 ; Mr. W. P. Appuhamy, Re. 1 ; small amounts Rs. 12-8 ; total Rs. 30. Collected by

Babu S. Barua, Burma :—Babu S. Barua, Burma, Rs. 5 ; Mg Thu Daw, Burma, Rs. 4 ; Mg Ba Saw, Burma, Rs. 4 ; Mg Tin, Burma, Rs. 3 ; Mg San Lin, Burma, Rs. 3 ; Mr. S. C. Das, Burma, Rs. 2 ; Mg Than Pe, Burma, Rs. 2 ; Mg Ah We Nyein, Burma, Rs. 2 ; Mg Yin Htan, Burma, Rs. 2 ; Mg Aunt, Burma, Re. 1 ; Mg Tun Hla, Burma, Re. 1 ; Mr. A. Shan, Burma, Re. 1 ; total Rs. 30. Received from Colombo M. B. Press, Rs. 155-9. Collection received at the M. B. Press, Colombo (deposited in the Bank), Rs. 991-15. Grand total, Rs. 32,151-8.

GHOOM MONASTERY.

OPENING BY HIS EXCELLENCY.

His Excellency, the Earl of Lytton, Governor of Bengal performed the opening ceremony of the Yi-go Cho-ling Monastery at Ghoom yesterday morning at 11 o'clock.

There was a large assembly of spectators including many Europeans present, and the temple, monastery and grounds were decorated for the occasion.

His Excellency was received by Mr. F. W. Strong, Deputy Commissioner (Patron), Sardar Bahadur S. W. Laden La, F. R. G. S., Hon. A.-D. C. (President), Mr. Achoong Sring (Secretary) and by the most Rev. Lama Tromo Geshe Rimpoche, High Priest of the Monastery.

The President introduced the Members of the Committee to His Excellency, who was then conducted to his Chair by the Patron, and the President read an account of the monastery which has been rebuilt on the site of the old one. His Excellency having replied, entered the temple where the Lamas offered prayers for their Majesties, the King-Emperor and Queen-Empress, and for His Excellency, after which His Excellency and the guests were shown over the buildings. The proceedings terminated with a Lamas' Dance, during which refreshments were served.

A fuller account will appear in our next week's issue.

—*The Darjeeling Advertiser.*

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka*,

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BUDDHA

Highest and best all Earth's great and good!
Thou towerest over all with noble mien,
As far around that lofty height is seen,
Where lies the perfect path of brotherhood.
There in thy pristine glory thou hast stood
From the dim hoary ages, still to guide
Men from a sorrowing world to goodness' side,
Bidding them tread upon the righteous road.
Like those high hills that skirt thy native land,
Others have fringed along the ætherial height,
And reared their crests to meet the eternal light,
Peak beyond peak, in solemn pomp they stand,
Nathless thy peerless crest, unchallenged, free,
In lonely grandeur Time shall ever see.

H. W. B. MORENO

THE KNOWLEDGE OF THE BUDDHA.

(A paper read by Prof. Ronald Nixon at the First Buddhist Convention held at the Sri Dharmarajika Vihara, Calcutta, in Connection with the Sarnath Buddhist University.)

'Namo tassa Bhagawato Arahato Sammā sambuddhassa.'

Among educated people who are interested in Buddhism, the impression is widely current that the Buddha taught a system of agnostic morality, that he professed (or at least admitted) ignorance on several points usually considered crucial and that his otherwise magnificently rational doctrine was marred by the uncritical acceptance of the baseless superstition of re-birth, or, as it is sometimes called, transmigration, which he is said to have accepted without question from the current stock of then current Brahmanical beliefs.

The reason for this conception, or rather misconception is not difficult to see. The earlier writers on Buddhism were either professional missionaries like Bishop Coplestone or, at best, men who, like Monier Williams, being convinced Christians, were only prepared to extend a sort of patronising tolerance to a Non-Christian religion. The next generation of orientalist were, however, of a different type, growing up as they did in the midst of the triumphant assaults of 19th century science upon the citadel of Christian dogma, they had, naturally enough, the *sankhāras* of their generation.

Of the five *khandhas* which make up those walking shadows that we call ourselves, one of the most important is the *sankhāra khandha*. It is the aggregate of tenden-

cies, predispositions, prejudices and habits of thought that make up the bulk of our personality and give us our own specific outlook on any matter. Thus in nineteenth century Europe, the tendency to believe that ethics is the only important element of religion and that transcendental knowledge or experience is impossible were collective *sankhāras* which found their greatest expression in systems like the positive philosophy of Auguste Comte and the agnostic evolutionism of that clay colossus of the Victorian age, Herbert Spencer.

Men like Dr. Carus and that profound Pāli scholar, the late Prof. T. W. Rhys Davids, were moulded by this type of thought and accordingly, when they came into contact with the teachings of the Buddha, whose personality was so tremendous that it has come down almost undimmed through all these centuries and whose words have so unmistakable a ring of truth that they carry conviction to every hearer, almost inevitably they interpreted them in accordance with what they, the scholars, believed to be the truth. Consequently, since most students have approached Buddhism through the works of writers of this type, the conception referred to at the beginning has been built up, namely that the Buddha taught an agnostic rationalism marred only by the uncritical acceptance of the doctrine of re-birth. That this is an erroneous view, I hope to demonstrate in this paper and as a starting point, let us consider the foundations on which, according to the Buddha himself, the Dhamma is based.

In that superbly vivid account of the Enlightenment

given in the opening sections of the Maha Vagga we read :—

“Then in the mind of the Bhagwat, who was alone and had retired into solitude, the following thought arose : ‘I have penetrated this doctrine which is profound, difficult to perceive and to understand, which brings quietude of heart, which is exalted and *unattainable* by *reasoning*, abstruse and intelligible only to the wise.’ ”

This must not be taken as meaning that reflection and reasoning will not lead a man to Nibbāna as we read in the Majjhima Nikaya that ‘the doctrine *made known by me* will lead the man who reasons and reflects to the end of suffering’ while in the same sutta it is stated that he who says “the ascetic Gotama does not possess knowledge of things lying beyond mortal ken and for doctrine promulgates a product of mere reasoning, a thing of his own wit’s devising” will, if he persists in such views, be brought to disaster. Clearly then, the Dhamma, though it may be *followed* with the aid of the reason, was originally not merely thought out by the intellect but was based upon definite transcendental experience.

Bearing this in mind, let us now pass on to discuss the doctrine of re-birth or transmigration. All students of Buddhism will be familiar with the oft repeated view that this doctrine was uncritically accepted by the Buddha from among the current beliefs of the time. Some writers have even speculated as to how it was that He failed to apply his rigorous analysis to this conception. They have implied that, ‘if it had ever occurred to Him to do so, He would have seen that the doctrine had no rational basis and would have accordingly rejected it. The more,

however, that one examines these views the less they are seen to be tenable. In the first place, as is well known, the Buddhist doctrine of re-birth without a permanent transmigrating égo raises obvious philosophical problems of a very acute nature. The reconciliation of the doctrine of successive lives with the view that there is no permanent entity which passes from one life to another is a task of such difficulty that no original mind could fail to consider carefully both of the conflicting halves, above all, certainly not such a mind as that of the Buddha, He who had so remorselessly analysed the conditions of existence and Whose favourite mode of discussion was by analysis of terms. One thing only could make such a supposition at all likely and that would be if at that time the doctrine of successive lives was so universally held that it had not occurred to *any one* to call it in question. This however we know was not the case. Whatever may have been the date at which the Cārvāka school of philosophy assumed its final form, it is quite clear that the typical Cārvāka doctrines, central among which was the denial of any future life, were flourishing at the time of the Buddha.

In Sāmañña-phala Sutta we get an account of various types of sceptical or materialistic doctrine. There is Purana Kassapa who teaches that no actions are either meritorious or demeritorious. Still more explicit is Ajita Kesakambali who plainly says :

—“Fools and wise alike, on the dissolution of the body, are cut off, annihilated, and after death they are not.”—

While further on still we read of Pakudha Kaccāyana

whose view that, when a sharp sword cleaves a head in twain, no one is killed but only atoms are separated, seems clearly to belong to the same category.

Since these views, so plainly and emphatically stated, were all brought to the notice of the Buddha by Raja Ajātasattu it is absurd to suppose that it never occurred to him to question the truth of the doctrine of re-birth.

The fact is that this whole idea is based on a misconception and is due to the naïve and question begging assumption on the part of most European writers that there is no truth in the theory of successive lives. In effect they naïvely say "since the doctrine is obviously untrue it must rest either on some sophistical reasoning or on mere superstition." The utter falsity of such views can be seen from the account of the Enlightenment given in the Maha Vagga wherein we read that the Bhagwat, seated in profound meditation under the Bodhi tree, *saw* his past lives stretching through kalpa after kalpa in endless series now in this place, now in that and that he recognised the details of family of occupation and of dwelling place.

This, then, is the basis of the doctrine. Not superstition, not speculation but vision. It is, of course, possible to argue that the experience had no objective value but it must still be conceded that the experience, as an experience, was what formed the basis of the doctrine and this, irrespective of whether the doctrine be admitted to be true or not.

Moreover, thus sublime vision was no exclusive prerogative of a Buddha. It could be attained by all and we read in the Sāmañña-phala Sutta that it (the vision)

is "an immediate fruit of the life of a recluse, visible in this world."

"With his heart serene he directs and bends down his mind to the memory of his previous temporary states. He recalls to mind his various temporary states in days gone by—one birth, or two or three.....or fifty, or a hundred, or a hundred thousand births, through many an aeon of dissolution, many an aeon of evolution and many an aeon of both dissolution and evolution. "In such a place such was my name, such my family, such my caste, such my food, such my experience, of comfort, of discomfort or of ease and such the limits of my life. When I passed away from that state, I took form again in such a place.".....Thus does he call to mind his temporary states in days gone by, in all their details and in all their modes."

Nor is this all: this vision is followed by another in which all the creatures of the world are seen coming into being, passing away and being reborn according to their kamma. In fact, the whole passage is so clear and unequivocal that we need delay no more beyond repeating that, though it is possible to contend that these visions are merely subjective and have no objective truth, it is not possible to remove them from their place as the foundations of the whole doctrine of re-birth as far as Buddhism is concerned.

(To be continued.)

BUDDHISM AND WOMANHOOD.

SATENDRA N. GUHA, B.A.,

*Post-Graduate Student, Department of Ancient Indian
History and Culture, University of Calcutta.*

It was a glorious step on the part of the leaders of the Buddhist movement, in pursuance with the ordinance of The Buddha himself, to concede highest positions to Women. The liberal provision resulted in great success, and in the history of Buddhism and Buddhist India, we find women, attaining to the very highest grades in the scale of excellence, intellectual as well as spiritual. I subjoin here some characters. They are meant to be mere illustrations, and do not, by any means, pretend to be exhaustive. They may be taken rather as types, and will serve to give a glimpse of the varied achievements of women in Buddhist ages of India, and of their distinguished success in diverse fields.

1. NANDA, who is recorded to be very closely related to The Buddha, must have been a very much gifted lady, and a thinker of ability. The following Psalm, in the Therigathā, is attributed to her :

"I, even I, have seen, inside and out,
This body as in truth it really is,
Who sought to know the "what" and "why" of it,
With zeal unfaltering and ardour fired.
Now for the body care I never more,
And all my consciousness is passion-free.
Keen with unfettered Zeal, detached,
Calm and serene I taste Nibbana's peace."

(Translated by Mrs. Rhys Davids),

2. SUKKA, recorded to be of the family of an "Eminent burgess" of Rājagriha and as being converted to Buddhism by The Buddha himself, is described in Therigatha to be the leader of hundreds of Bhikkunis (Nuns) and a masterful preacher. "With a great company seated round her, rapt, motionless", to whom her discourses were addressed, she is said to have been a very popular preacher. The subjoined remark, which is recorded to her credit, is, as is evident, the homage paid to discourses and oratorical excellence:

"What would ye men of Rājagaha have?
What have ye done? that mute and idle here
Ye lie about, as if bemused with wine
Nor wait upon Sukkā, while she reveals
The precious gospel by the Buddha taught.
The wise in heart, methinks were fain to quaff
The life's elixir, once won, never lost,
That wellethe ever up in her sweet words,
E'en as the wayfarer welcomes the rain."

(Mrs. Rhys Davids' Translation).

3. DHAMMADINNA was even a greater preacher; it is stated that The Buddha himself "ranked her foremost among the Sisters who could preach." On one occasion, it is said, she answered all the subtle questions bearing on her faith that she was asked, "as one might cut out a lotusstalk with a knife",—a tribute at once to her scholarship and dialectical ability. She is said to have preached several times in Rājagriha and converted many people to her faith.

4. In Vinaya Pitakam, (Bhikkunivibhanga, Pācittiya xxxiii) there is reference to a lady, Bhaddā Kāpilāni,

who is definitely described there as proficient in, and preacher of, the sacred laws.

And they are not solitary figures; there were many lady scholars who went about from place to place, disseminating their Dhamma and converting people to it.

5. Nor were the activities of these lady teachers confined to India; they made extra-Indian conquests, too. Sanghamitrā is well-known. It is recorded of her that she took with her a branch of the sacred Bo-Tree from Bodh-Gayā over to Ceylon and founded the first Buddhist nunnery in that island.

Countless Indian ladies emigrated to China, along with men; and there were at one time and in one province of China, *viz.* Loyang, as we are told by Kakasu Okakura, the distinguished Japanese Orientalist, in his "Ideals of the East", "ten thousand Indian families", "to impress their national religion and art on Chinese soil". And, it is known, that the Indian and Singhalese nuns and lady evangelists contributed considerably in the way of founding and developing the earlier monastic systems after the Buddhist type in China.

6. RAJYAS'RI, sister to Harshavardhana Siladitya.

On the authority of "Fang-Chin", the Chinese work, as quoted by Watters in his "Travels of Yuan Chawang" (Vol. I, P. 345) it is known that Rājyasri played considerable part in the government of the vast dominion. The "Fang-Chin" represents them as administering the country "in conjunction".

On the evidence of the records of the Pilgrim Yuan Chwang, Rājyas'ri was a very scholarly lady, very much interested in the philosophical studies and discourses.

She was well-read in the doctrinal technicalities of the Hinayanist Sammitiya school; and had a debate with Yuan Chwang, in which she defended Hinayānism while the scholar Pilgrim, Mahayānism. We are further told that she was much interested in Buddhistic learning generally, while her piety and virtues combined with her scholarship made her the glory that she was.

7. LAKMIDEVI, the preacher of the Sahajayana form of Buddhism.

Sahajayāna form of Buddhism owes its origin to the preaching of Indrabhuti and "his gifted daughter Lakmi-devi." Mahamahopadhyaya Haraprasad Shastri in "The Dacca Review" (Vol. XI No. 7, P. 98) has expressed that opinion. It is certain that they were exponents of a school of profound philosophy and mystical cult, though, unfortunately, that gradually lost the original significance and purity and degenerated into indecent and impure practices.

8. The wife of Nada Pandit.

As regards the origin of the sect known as "Nada-Nadi", Mahamahopadhyaya Haraprasad Shastri is of opinion that "in the tenth century A.D. five hundred years before Chaitanya there was a preacher of Sahajiyā doctrine in Bengal called Nada Pandit and he had a wife more learned than himself and that their followers might be called "Nada-Nadi". (Ibid., P. 100).

'NYAYA-VINDU' WITH DHARMOTTARACHARYYA'S
COMMENTARY.

(Translated into English by Harisatya Bhattacharyya, M.A., B.L.)

द्वितीयः परिच्छेदः ।

THE SECOND CHAPTER.

(Continued from page 271 of the last issue.)

अनुमानं द्विधा ॥

"Inference is of two modes."

Commentary :—Perception has been dealt with in the last chapter. Here Inference is sought to be explained. It is said to be of two modes.

It may be asked: Why are the modes of Inference mentioned, instead of defining it first? The answer is as follows: 'Inference for the sake of others' (*Parārthānumāna*) consists in words and 'Inference for one's own self' (*Svārthānumāna*) consists in knowledge. Thus these two modes of Inference are absolutely different from each other and as such, can have no one common definition. The two modes of Inference are accordingly mentioned here in order to indicate the nature of each. The mention of the modes is intended for defining them individually, as otherwise their definition is impossible.

स्वार्थे परार्थे च ॥

"(These are) Inference for the sake of one's own self and Inference for the sake of others."

Commentary :—'Inference for the sake of one's own self' makes one's own self know some truth while 'Inference for the sake of others' convinces others of it.

तत्र स्वार्थे विरूपाक्षिज्ञाद्यदनुमेये ज्ञानं तदनुमानम् ॥

"Of these, Inference for the sake of one's own self' is Inference, consisting in knowledge about the object of Inference, arising from (the knowledge of) the Mark which has three characteristics."

Commentary :—The three characteristics of the Mark will be described hereafter. The 'Mark' (*Linga*) is so-called

because it points to the object of Inference. In the text, the words, 'arising from the Mark' and the words, 'knowledge about the object of Inference' indicate respectively the *ground* and the *object* of the 'Inference for one's own self.'

प्रमाणफलव्यवस्थावापि प्रत्यक्षवत् ॥

"As regards the *Fruit* of (Inference as a form of) valid knowledge, it is similar to Perception.

Commentary:—The correct idea about the nature of Inference was given above. Here is given the correct idea about the *Fruit* of Inference. What was previously said about the Fruit of Perception may also be said about the Fruit of Inference. It has been said that Perception corresponds to or is in agreement with the object perceived e.g. the blue. Perception, as a form of valid knowledge, consists in this similarity with the blue and is what '*establishes*' its Fruit. What '*is established*' is the Perception of the blue and is the Fruit of Perception. Similarly, Inference also consists in a cognition of the blue; and its Fruit consists in a conception of the blue. The conception of the blue '*is established*' only by the similarity of the cognition of the blue with the blue and in no other way.

Thus are set aside the wrong notions about the Number, the Nature and the Fruit of Inference. The wrong notion about the Object of Inference has already been answered in the chapter on Perception.

वैशेष्यं पुनर्लिङ्गस्थानुमेये सत्त्वमेव । सपक्ष एव सत्त्वम् । असपक्षे चासत्त्वमेव निश्चितम् ॥

"The three characteristics of the Mark are the following facts definitely being determined:—(1) Its positive existence in the Object of Inference, (2) Its existence in the Similar Abode alone and (3) Its complete non-existence in the Dissimilar Abode."

Commentary:—The three characteristics of the Mark are stated here. The 'Object of Inference' (*Anumêya*) will presently be defined. Analysing this description of the three characteristics, we may say that the Mark must be a known fact,—an object of present and actual cognition. The bare fact

that a given Mark is *capable* or *competent* (*Yogyatā*) to establish the Proven is not enough to give us knowledge of the Proven ; to establish any conclusion, the Mark must be a fact of actual cognition ; you cannot conclude Fire, if you do not actually see Smoke anywhere. Secondly, not only should the Mark be a fact of present and actual cognition, it must be known to be essentially connected with the Proven.

Now, the first characteristic of a valid Mark is that it must be definitely known and determined to exist positively in the Object of Inference. The word, '*Existence*' in the text sets aside such invalid Marks called the unproved (*Asiddha*) as visibility etc. (as will be explained hereafter). Then again, not only should the Mark exist in the Abode (*Paṅśha*) but it should exist in the whole or every instance of it. Accordingly, the argument,—Trees are conscious, because they sleep,—is fallacious. Trees are said to sleep because their leaves are found to be contracted at night. Now, not the leaves of all the trees but those of some only are found to be contracted at night. Hence, the fact of sleeping,—the Mark,—does not inhere in every tree, the Abode and so the Mark is not a valid Mark and is an instance of the fallacious Mark, called the Partially Unproved (*Paṅśhāi-ṛadesāsiddha*). In the same way, the stress on the word '*Existence* in the text' instead of that on the word, *Abode*, implies a refutation of the fallacious Mark, called the 'Doubtful Mark of the Special type' (*Asādhāraṇa*). If '*Abode*' were emphasised instead of '*Existence*,' then '*Audibility*' would have been a valid Mark (as will be shown hereafter). The words, '*definitely determined*' set aside all the modes of the fallacious Mark called the Doubtful Unproved (*Sandigdhasiddha*).

'Similar Abode' will be defined hereafter. The second characteristic of a valid Mark is that it must be definitely known to exist in the Similar Abode. Here also the word, '*Existence*' sets aside the fallacious Mark, called the contradictory (*Viruddha*). The contradictory Mark does not exist in the Similar Abode. The description sets aside also the invalid Mark called the 'Doubtful Mark of the General type' (*Sādhā-*

rañānāikāntika). Such a Mark abides not only in the Similar Abode but in both the Similar and the Dissimilar Abodes. The stress on the word 'Similar Abode' instead of that on 'Existence' here, validates such Marks as 'the fact of being adventitious' (as will be shown hereafter). Finally, the words, 'definitely determined' which are implied in this description of the second characteristic, set aside such arguments as,—He is omniscient ; because he is a Speaker.—It is doubtful, if the fact of being a Speaker,—the Mark—inheres in an Omniscient Being,—the Similar Abode. The Mark is invalid here and is called 'the Uncertain Mark (*Anāikāntika*), the Agreement of which is Doubted (*Sandigdhanvaya*).'

'Dissimilar Abode' will be presently described. The third characteristic of a valid Mark is that it must be definitely determined not to exist in the Dissimilar Abode. This fact of Non-existence sets aside the invalid Mark, called the Contradictory (*Viruddha*) which exists in the Dissimilar Abode. This description sets aside also the invalid Mark called the 'Doubtful Mark of the General type (*Sādhāraṇa*).' Such a Mark exists in part of or in some instances (*Ekadesa*) of the Dissimilar Abode. If 'the fact of being adventitious' be the Proven,—'the fact of being non-eternal' is such an invalid Mark ; because it inheres in Lightning etc., which are instances of the Dissimilar Abode and does not inhere in such Dissimilar Abodes as Ether etc. What is required is that a valid Mark should *invariably* retrograde from the Dissimilar Abode. It should be noted at the same time that a valid Mark retrogrades from the Dissimilar Abode only and not from the Similar Abode or any part of it. The words, 'definitely determined, set aside the fallacious Mark, called the 'Uncertain Mark (*Anāikāntika*)' whose Retrogression from the Dissimilar Abode is Doubted (*Sandigdha-Vipaksha-Vyāvrittika*).

It may be contended that the fact of Existence in the Similar Abode and the fact of its Retrogression from the Dissimilar Abode need not be stated as two characteristics of the Mark, for, Existence in the Similar Abode implies Non-existence

in the Dissimilar Abode. The Commentator says that these are stated as two distinct characteristics in order to show that a valid Mark must have *invariable* Agreement with the Proven or *invariable* Difference from it. The two characteristics have the cumulative effect of presenting the Mark in *invariable* connection with the Proven. If there be no *invariable* relationship between the Mark and the Proven, the Mark cannot be valid. Otherwise, in the argument,—‘A certain man is green-black ; because he is a given man’s son ; like his other sons’—‘the fact of being a given man’s son’ would be a valid Mark. The Agreement of the Mark with the Proven or its Difference from it must be shown to be *invariable* ; this would go to establish a connection of the Mark with the Proven. The fact of the Existence of the Mark in the Similar Abode and the fact of its Non-existence in the Dissimilar Abode are stated separately above, as two characteristics of a valid Mark ; it is intended to mean thereby that of Agreement and Difference, one alone is sufficient for the competency of the Mark, provided it is *invariable*.

अनुमेयीऽत्र जिज्ञासितविशेषो धर्मो ॥

“Here the Object of Inference is the Abode, the particular aspect or phenomenon of which is the subject of enquiry.”

“*Commentary* :—‘The Object of Inference,’ ‘The Similar Abode’ and ‘The Dissimilar Abode,’—whose consideration arises in connection with that of the Mark, are to be defined. What is the ‘Object of Inference’? (1) So far as the question of the character of the Mark is concerned, the ‘Object of Inference’ is the Abode (*Dharmā*), the particular aspect or phenomenon of which is the subject of enquiry. (2) If, however, the question is, What is the Proven (*Sādhya*)?—the ‘Object of Inference’ would be the whole (*i.e.*, the Abode attended with the phenomenon). (3) Lastly, as regards the fact of Pervasion (*Vyāpti*),—the ‘Object of Inference’ is the Phenomenon (*Dharma*).

साध्यवर्तमानान्येन समानीदृशः सपक्षः ॥

"The Similar Abode is the object which is similar to the Abode in having the quality or phenomenon of the Proven, inherent in it."

Commentary :—What is the Similar Abode? The Similar Abode is what is similar to the Abode. Similar, in what way? Both the Abode and the Similar Abode have something in common. What is the something? This something is the Proven (*Sādhya-dharma*),—as it is what is to be established. Then again, this something is a quality or phenomenon, as it inheres in things other than itself. The Proven is thus what is common to the Abode and the Similar Abode.

न सपक्षीऽपाचं सपक्षः । ततोऽन्यसुद्धि रूढसदभावयेति ॥

"The Dissimilar Abode is what is not the Similar Abode. The Dissimilar Abode is either than or opposed to or the non-existence of that (the Similar Abode)."

Commentary :—The Dissimilar Abode is what is not the Similar Abode. What, then, is not a Similar Abode? Firstly, that which is other than the Similar Abode. Secondly, that which is opposed to the Similar Abode. Thirdly, that which is the non-existence of the Similar Abode. It is to be observed, however, that the fact of something being other than the Similar Abode and the fact of something being opposed to the Similar Abode cannot be determined unless and until what is the non-existence of the Similar Abode is known. The Dissimilar Abode is directly and primarily observed as the non-existence of the Similar Abode. Then, it is understood to be other than the Similar Abode and to be opposed to it. The fact of being other than and the fact of being opposed to the Similar Abode are thus essentially modes of non-existence of the Similar Abode but that they are modes of its non-existence is but mediately and indirectly determined. At any rate, all the three cases are instances of the Dissimilar Abode.

(To be continued).

THE RICHEST LEGACY IN THE UNIVERSE.

BY THE ANAGARIKA DHARMAPALA.

The richest legacy bequeathed to a sin burdened world is Eternal Truth. The world today is slowly decaying because of the terrible unrighteousness that exists. The people have forgotten their duty to Truth. Ignoble religions born of ignorance are responsible for the unrighteousness that prevails. Instead of love there is hatred, instead of pity there is cruelty, instead of being helpful to one another there is mutual distrust, instead of humility there is arrogance, instead of self-sacrifice and self-effacement there is an abundance of the manifestation of the exaggerated ego, instead of Truth there is diplomacy, theological crudities, metaphysics of the muddle-headed, ritualistic superstitions. Sensualism of the most lascivious prurience is being given a prominence to the destruction of sublimating ethics. Priests have fallen from their high office of exemplary instructors and have become slave of mammon. The Pope has become the equal of diplomatic statesmen caring more for temporary politics than spiritualizing wisdom. Politicians and capitalists arm in arm are formulating plans for the enslavement of helpless races destroying their manhood by immoral methods. Newspaper editors deliberately falsifying facts for the aggrandisement of their own party, Religion has no place in their dealing with other people. Mammonism reigns supreme, and along with it unabashed sensualism.

The great religions of the world are Buddhism, Christianity, Confucianism, Taoism, Vaishnavism, Saiv-

ism, Muhammadanism, and polytheistic Brahmanism. The oldest religion today in the world is that which was formulated by the Thathagatha Buddha Gautama. Although Confucius and Loatsze were contemporaries and lived in the same period in which the Thathagata flourished, nevertheless their religions did not spread much during their lifetime in China. Confucius, in fact, died broken hearted, not having found the patronage that he expected from his countrymen. It was after his death that the educated Chinese began to appreciate the political philosophy of Confucius. The two religions of Chinese origin were confined to the Mongolian race. The religion of Confucius is a moral code based on political sociology. Confucius did not believe in a creator-god; but he was convinced of the moral and social perfectibility of the human being and that given a good government with a righteous king the social progress of society was possible. He did not believe in a priesthood nor in a revelation, but he was against alien reformations foreign to his native land. The past history of China was before his mind's eye, and having studied the history going back to several thousand years, he found that all that the Chinese needed was to go back to the period of primitive morality. Buddhists can sympathise with the philosophy of Confucius because of the practical moral code he had left behind. Confucius did not go into the complexities of the other world. It was enough for him if we could live on this earth in peace and happiness. China welcomed Buddhism about 2000 years ago, and the first convert was the Emperor, who made it the state religion. In subsequent periods the followers of Confucius for political

reasons made several attempts to have the religion rooted out of the Chinese soil, but did not succeed. Buddhism lives giving comfort to the countless millions of Chinese.

In the land of its birth the noble Doctrine of the Tathagata met with opposition from the Brahman priesthood from the commencement of its missionary career. So long as the pure native born Kshatriyas ruled the land Buddhism flourished; but there came a time when the native dynasties became extinct, and adventurous upstarts who usurped the thrones sided with the Brahman priesthood and persecuted the noble religion. The people went after gods many and lords many, and forgot the Compassionate Lord. Polytheistic Brahmanism came into existence, and Buddhism also began adding new divinities who were invoked to give worldly prosperities to the people. The so-called Mahayana Buddhism came into existence, which taught that one could become a Buddha during one's life-time. The pure morality enunciated by the Blessed One was ignored, and a sensualizing ritualism was introduced. Brahmanism had its work accomplished by the utter demoralization of the people. The Buddhist community, both monks and laity had become demoralized by their contact with Brahmanism, and the many Buddhas which the Mahayanists created helped to accentuate the indifference to the Buddha Sakyamuni. Then came the ferocious iconoclastic invaders to plunder and destroy the Aryan civilization which had existed for nearly 2000 years. The monks by the hundred thousands were massacred in the great Universities at Taxila, Benares, Sravasti, Mithila,

Nalanda, Vikramasila and Odantapuri. The libraries and monasteries were destroyed by fire, and the lay Buddhists by the millions were forcibly converted to the sensualistic monotheism of Mecca. Wave after wave of destructive fury swept over the Middle land of India; successive dynasties continued the destructive work of extirpating Buddhism, century after century, and the number of converts to Islam swelled into millions. The present Muhammadans are the descendants of Buddhists and Brahmans who were forcibly converted to Islam. They are ignorant of their own past history. It is time that the black skinned Muhammadans are taught the history of the forcible conversion of their ancestors into the religion of Mecca.

The Ceylon Buddhists that had succeeded in maintaining Buddhism for a period of 2200 years in the island are now confronted with the sensualistic creeds of Mecca and Palestine. Judaism is a down right plagiarism. It has robbed from Babylonian religions, Assyrian religions, Egyptian religions, Zoroastrianism, the doctrines that were current in the Euphrates valley and in Persia. Its bastard offshoot had borrowed a large stock of ethics from Buddhism. The ceremonialism of the Byzantine Christian Church was copied from the Buddhism of Turkestan and Turfan.

The modern Buddhists have forgotten the sublime ethics of the Tathagata. The village peasantry noted for their gentleness have now fallen into the destructive net of alcoholism introduced by the sensual demons of the West. The followers of Islam have introduced the slaughter of cattle into the peaceful isle. *The sensualism

of Europe is killing the vitality of the young generation, wherever it is introduced. The superstitions of Christianity are being rejected by the cultured thinkers of the West. The myths of Creation, of the garden of Eden, of the man of the dustbin and the woman of the rib, the repenting God of Horeb, of the dying god and the spring god are myths that have been incorporated into the Christian belief. Their home is in the Euphrates valley.

The great legacy which the Buddhists have inherited from their Aryan forefathers is a priceless treasure. This treasure the modern Buddhists have neglected to preserve from decay. They have allowed the alien sensualists of the black robe, to enter their holy sanctuary to plunder, and for the last one hundred years the spoilation has continued making the Buddhists impoverished and half demented. There is little time left for the modern inheritors of the Aryan legacy to be up and doing. The dogmatic theologians are offering the poisoned pills of hedonistic sensualism. The village peasant is being poisoned by alcoholic drinks. The Bhikkhus have lost their influence because of the indolent life they lead. A mere smattering of Sanskrit is not enough to purify the mind. The sublime truths of the Tathagata can only be appreciated by the selfless pure-minded, active altruist who walks in the noble eightfold path. The sensualist, the dogmatist, the caste ridden arrogant individual can no more appreciate the wonder working Dhamma, than a herd of swine a bed of fragrant flowers.

The duty of the good Buddhist is to lead the way, not to be led by the muddleheaded theologian coming

from the West. All religions that do not enunciate the noble eightfold path are founded on Ignorance. Samano natthi bahire. Proclaim the noble doctrine and roar the lion's roar. False are alien faiths—suñná parappavádá sihanádam nadatha.

BUDDHISM AND PARSI SCRIPTURES.

1. It is an interesting study how far Buddhism has influenced and affected Indian religions. Still more interesting is the inquiry how far Christianity owes its code of morals to Buddhism, and what affinities there are in it and Zorostrianism. It would not be a fruitless inquiry if the cult of Sufism in Islam could be traced to Northern Buddhism prevalent in Central Asia where Sufi-ism assumed a formulated shape.

We give below a few quotations and leave the readers to draw their own conclusions in respect of parallels in Parsi Scriptures.

- (1) *Farvardin Yasht* mentions Gaotema ; and Butasp (said to be equal to Bodhi Satva is only mentioned in the *Bundahesh* (XXVIII 35) which is forcefully so read after great straining. As for Gaotema it can by no possibility correspond to the Indian patronymic of Gautama. It answers to Gotama, the name of the vedic bard, who probably already belonged to the Aryan mythology, (Dr. Tiel's. The religion of the Iranian peoples—Narimans translation Page 31).

Tiel's view is not shared by G. K. Nariman, he says.

"A man is born who is chief in assemblies and meetings who listens well to the holy words, whose wisdom

holds dear and who returns a victor from discussions with Gaotema the heretic."

Who is this Gaotema of the well known sixteenth sentence of the Farvardin Yasht. Dr. Tiele and a number of scholars who have investigated the passage in connexion with the age of the Avesta will not admit that there is any reference here to Gautama the Buddha. Still the name remains very striking and the importance of the passage cannot be diminished by two more which I cite from the same Yasht. In the 41st of this same Farvardin Yasht, Zarathustra is called "the head of the bipeds". This expression at once reminds one of the characteristic epithets of the Buddha-*Dvipadottama* and its synonyms (See e.g. Lalita Vistara P. 167) Darmesetter has already noted in Sec. 89 of the same Yasht the important phrase "the turning of the wheel". In the English translation (S. B. E. XXIII-201) he refers to Mihir Yasht 67 and rightly observes that the expression smacks of Buddhism (Ditto Appendix P. 160).

- (2) Again the whole legend of Mara and Buddha irresistibly reminds one of Ayra Mainya and Zoroaster, the struggle, the temptation, the triumph of the good principle over the evil (Do. 155).
- (3) The Parsi mode of disposal of the dead by exposure is not without a parallel.

In India itself besides the usual cremation ground there were special places for the disposal of the dead resembling the Parsi Tower of Silence, Amaka Susāna was a cemetery where the bodies were not burnt but left to rot. The Sira Kika was charnel house where dead bodies were thrown to rot away instead of being burned.

Says Professor Rhys Davids (Buddhist India Vol: I—2* 5). "The disposal of the dead was in some

respects very curious, deceased persons of distinction either by birth or wealth or official position or as public teachers were cremated. But the dead bodies of ordinary people were disposed of in a unique way. They were put away in a public place. There, as a rule, the bodies or the remains of the pyre were not buried but left to be destroyed by birds and beasts or dissipated by the process of natural decay". The exposure of the dead is practised to this day in Tibet and Mongolia and was in ancient times the usage of the Licchavis of Vaisali who were Buddhists. (Smith's early History P. 136).

- (4) That Buddhism at one time penetrated far into Persia, some of its provinces being divided in worship between Mazda and the Buddha ; that Colossal images of the Buddha have been discovered at Bamyan ; that the *patra* or the begging bowl of the Enlightened One was adored in Balkh.

Perhaps there is nothing more romantic in the history of religion than the spectacle of a Parthian prince renouncing his throne in A.D. 145 and going to China as a Buddhist Monk where he translated parts of sacred writings (See Edwards on the Monist) (Nariman, Page 151 appendix).

PANDIT SHEO NARAIN.

BUDDHA EATING PORK.

I have before this quoted from Bhikshu Silācara's Catechism to shaw that translators were in error in translating a word in Pali which means, mushroom into pork. Many translators have fallen into this error.

Neumann is another scholar of eminence who objects

to Sukara Maddava (equal to Sanskrit Sukra Mardava) being translated as tender boar's flesh.

Die Raden Gotama Buddho's aus der mittlren Sammlung Majjhemanikayo quoted by Mr. Nariman in his translation of Dr. Tiel's work "The religion of the Iranian people" preface page VI.

PUNDIT SHEO NARAIN.

PARLIAMENT OF RELIGIONS.

There is not the least doubt that the great Parliament of Religions that was held in Chicago in the days gone by, and at which Swami Vivekananda made so great a name for India, did a world of good in its own way. Why should not then another Parliament of Religions be held; say in the winter of the year 1924 in India? India is eminently fitted for such a convention. She holds within her embrace peoples of all the great religions of the world, Buddhism, Hinduism, Mahomedanism, Judaism, Christianity, Zoroastrianism and so on. It should be easy then for representatives of these great faiths to gather together in the land. Calcutta should make a suitable centre. The Buddhist Vihara has a large hall which could afford ample accomodation for the members of the Conference and for visitors. Accomodation in the Buddhist Vihara or round about should not prove over-expensive. Representatives could be invited from other countries, if invitations were issued in time. The printing of pamphlets, notices and other incidentals should not cost much; and when one sees the immense good such a

Conference would give, no sacrifice can be too high. I would suggest a small Committee to work out details such as: the Revd. A. Dharmapala, Swami Abhedananda, Revd. C. F. Andrews, Mrs. Senda with one or two more. We need to awaken ourselves to the new light. When we shall gather together we shall all see that there is more that we agree on than what we differ about. I make the suggestion in order to receive helpful criticism and I shall be glad to have the advice of others.

Calcutta, July 22, 1922.

13, WELLESLEY STREET,

H. W. B. MORENO

BUDDHIST SERVICE.

UNIQUE FESTIVAL OBSERVANCE AT SOUTHSEA.

(From the Portsmouth "Evening News", 3rd May, 1923)

A unique service was held in Portsmouth, under the auspices of the Theosophical Society, at 12, Victoria Road North, on Monday evening, the full moon day, which is the date when the whole of the Buddhist world of the Middle East, viz., Ceylon, Burma, and Siam, celebrates the birth, enlightenment, and passing of Buddha. The service was conducted by Mr. A. H. Perkins (Buddhist Society of Great Britain), assisted by Captain Sprey-Smith, F.T.S. It consisted of reading and exhortations from the old Buddhist Scriptures, translated from the Pali, interspersed with Buddhist hymns and chants. "The Five Precepts and Three Refuges" were given and taken in the form prescribed by the Southern Church and used in the temple services throughout the Orient.

An address on "The Noble Eightfold Path" and the necessity for treading it was given by the officiant, following a recital from "The Light of Asia" by Miss Maynard F.T.S. Among

the visitors were a number of Siamese gentlemen at present residing in Southsea, who followed the service with interest and appreciation.

The Buddha Rupas and altar were illuminated by candles and adorned with a galaxy of flowers, the gifts of members of the Portsmouth Lodge. The service and the following social gathering were quite a success.

FESTIVAL AND BUDDHIST SERVICE

AT THE THEOSOPHICAL SOCIETY'S ROOMS, 12, VICTORIA ROAD,
NORTH, PORTSMOUTH.

Given in Honour of

THE BLESSED BUDDHA AND THE THRICE SACRED ANNIVERSARY
OF HIS BIRTH, HIS PERFECT ENLIGHTENMENT, AND
HIS MAHA PARI NIRVANA

Given by

*The Portsmouth Lodge of the Theosophical Society in
Conjunction with*

THE BUDDHIST SOCIETY OF GREAT BRITAIN AND IRELAND.

ORDER OF SERVICE.

To commence at 7 P.M.—

INVOCATION, INTRODUCTION, AND MEDITATION.

Buddhist HYMN—HAPPY IS THE BUDDHIST FATE—

Dhammapada 197—200.

Invocations and Responses THE CREED

THE THREE REFUGES.

Buddhist Chant—ALL CONFORMATIONS ALWAYS ARE TRANSIENT.

Invocations and Responses—THE FIVE PRECEPTS.

Reading from The Scriptures

THE SETTING IN MOTION OF THE WHEEL OF THE
MOST EXCELLENT LAW.

Buddhist HYMN—HOW TRANSIENT ARE THINGS MORTAL.

Recitation from the "LIGHT OF ASIA"—(Sir Edward Arnold)

ADDRESS ON THE NOBLE EIGHTFOLD PATH.

Buddhist HYMN—BRIGHT SHINETH THE SUN IN HIS SPLENDOUR
BY DAY.

Concluding Readings from The Scriptures

THE PROMISE OF THE LORD METTEYYA.

STAR and METTEYYA INVOCATIONS MEDITATION and BENEDICTION

Service conducted by Mr. A. H. Perkins, assisted by
Captain Sprey-Smith.

Festival and Buddhist Service held on Buddha Day, 30th
April, 1923.

Order of Service and Responses. (To be repeated at the
sound of the gong).

Officiant—

Namo Tassa Bhagavato Arahato Samma Sambuddhassa
(Namaskāra).

Buddham Saranam Gacchami

Dhammam Saranam Gacchami

Sangham Saranam Gacchami

(The Tisaranam)

So blest is an age in which Buddhas arise

So blest is The Truths proclamation.

So blest is The Sangha, concordant and wise

So blest a devout congregation

And if by all The Truth were known,

More seeds of kindness would be sown,

And richer crops of good deeds grown

—(The Dhammapada).

ADDRESS OF WELCOME.

Friends to-day we have the privilege to extend the hand
of welcome Brotherhood, and Friendship to our Distinguished
Visitors from the East, who have honoured us by their presence.

It is indeed a fitting day to meet our Brothers in The
Glorious Faith, as it is the greatest day in the whole Year for
those who believe with us, that the Buddha Dharma is the
greatest of the many truths that have from time to time been

revealed to Mankind. For it was on that Day, the full moon day of Wesak that our Blessed Lord, the Holy One was born.

On this day He too received that wondrous Enlightenment under the Sacred Bodhi Tree. Again our Sacred Scriptures tell how on a similar night of glorious beauty He passed into Pari Nirvana, passed into that Great and Glorious Peace which The Blessed One told us is the ultimate aim of all life.

2547 years ago The Buddha was born at the Sala Park in Lumbini as the son of King Suddhodana and his wife Queen Maya, of the house of the Sakyas, under the snow clad slopes of the Himalayas. There as Prince Siddhartha he was brought up and received his early education amidst kingly splendour and luxury, but he never ceased to strive for the deeper things of life. He left his home and sought in solitude for six long years the solution of sorrow and sadness which he saw on every hand.

2,512 years ago he obtained the supreme Enlightenment, which came to him under the Bodhi tree. He became a fully enlightened Human Being—A BUDDHA. This was attained after 550 Lives of earnest striving and renunciation. He became the Saviour of Mankind.

2,467 years ago The Blessed One passed into the great beyond, after preaching the Doctrine of Enlightenment and salvation throughout the length and breadth of India for forty five long and strenuous years.

His last words to His disciples were :—

Hold fast to the Truth as a Lamp, seek salvation alone in the Truth, I exhort you saying, Decay is inherent in all compound things, but the Truth will remain for ever. Work out your salvation with Diligence.

Therefore let us turn our thoughts and minds to Our Blessed Lord, and join together in praise and joyous contemplation of His Glorious Achievement.

As when men, travelling, feel a glorious perfume sweet Pervading all the country side, and gladdening them infer

at once,

Surely 'tis giant forest trees are flowering now :
So conscious of this perfume sweet of righteousness
That now pervades the Earth and Heavens, they must infer ;
A BUDDHA, infinitely great, must once have lived.

And now, O teacher of compassion, point thou the way
to other men. Behold all these who knocking for salvation,
await in ignorance and darkness to see the gate of the sweet
Law flung open wide. False learning is rejected by the wise,
and scattered to the winds by The Good Law. Its wheel
revolves for all, the humble and the proud.

The Doctrine of the eye is for the crowd ;
The Doctrine of the heart for the Elect.
The first repeat in pride : Behold, I know ;
The last, they who in humbleness have garnered,
Low confess ; thus have I heard.

Buddha, O Blessed One, O Holy One, O Perfect One,
thou hast revealed the Truth, and the Truth has appeared
upon the Earth, and the Kingdom of Righteousness has been
founded.

There is not room for Truth in space, infinite though it be.
The throne of Truth is Righteousness, and love and justice and
good will are its ornaments. Righteousness is the place in
which Truth dwells, and here in the hearts of mankind aspir-
ing after the realization of righteousness, there is ample space
for a rich and ever richer revelation of the Truth.

This is the Gospel of the Blessed One. This is the Revela-
tion of the Enlightened One. This is the Bequest of the Holy
One. Those who accept the Truth, and have faith in the
Truth, Take Refuge in The Buddha, The Dharma, and The
Sangha.

Receive us O Buddha, as thy disciples from this Day
hence, so long as life shall last.

Comfort, O Holy Teacher, compassionate, and loving the
afflicted and sorrow laden. Illuminate those who go astray,
and let us all gain more and more in compassion, comprehen-
sion and holiness. Truth is the end and aim of all existence,

and the worlds originate so that the Truth may come and dwell therein.

Truth teaches us the Noble Eightfold Path of Righteousness and it is a straight path easily found by the truth loving. Happy are those that walk therein.

Let us all now meditate in silence, for a few moments on the Truth and its Holy Teacher.

ALL-SING.

Happy is the Buddhist's fate
For his heart knows not of hate
Haters may be all around,
But in him no hate is found
Haters may be all around,
Yet in him no hate is found.

Happy is the Buddhist's fate
He all pining makes abate
Pining may be all around
Yet in him no pinings' found
Pining may be all around
Yet in him no pinings' found.

Happy is the Buddhist's fate
Him no greed will agitate
In the world may greed abound
Yet in him no greed is found
In the world may greed abound
Yet in him no greed is found.

Happily then let us live,
Joyously our service give ;
Quench all pining, hate and greed,
Happy is the life we lead.

THE DHAMMAPADA,

(To be Continued)

THE LATE VEN LEDI SAYADAW.

We record with the deepest regret the death of the Ven. Ledi Sayadaw which took place on the 27th of June, last. The late Maha-Thera was one of the foremost exponents of the Dhamma in Burma and his death is a great loss to the whole Buddhist world.

The following account of his life appeared in the Burma Observer.

By the death at Pyinmana on Wednesday afternoon of Aggamaha pandita Nayana Maha Thera, Ledi Sayadaw, Burma in particular and the Buddhist world in general has lost one of the most outstanding exponents of Buddhism of modern times. Born at the village of Saingmyin, in the Tabayin Township in the year 1846; the Sayadaw at an early age entered the monastery and in his twentieth year received the full upasampada ordination. Always a devout follower of Buddhism and an ardent scholar of its tenets, he had contributed no small quota towards the literature of Buddhism, and his work number more than fifty.

There was a time in the history of Burma when during the period of transition a too rapid contact with the West turned men's minds more and more towards materialism, religion was at a discount, and the tendency was to leave religion in the seclusion of the monasteries. It was in those days that the Ledi Sayadaw began his series of works on Buddhism to which he had given the appropriate titles of "illuminations." Buddhism in Burma, in the past, had always been dealt with in a language and in a manner requiring long years of study

for a proper understanding. But the Ledi Sayadaw seemed to have recognised the utter futility of bringing religion to the man engrossed with materialistic cares who can ill-afford to spend his time in trying to master abstruse terms and metaphysical terminology. His works were written in popular language which the average reader can understand and his exposition of the Law, profound scholar that he was, never needed any further clarification. The doctrines of Paticca Samuppada, Nirvana, Dana—in fact there is no aspect of Buddhism which he had not touched in his Dipanis as his books are mostly named. There are valuable assets to the Literature of Buddhism and each one is equally good as the other. Superlatives alone can describe, the matter contained in these works and the manner in which they have been presented.

And that is not all. Knowing how hard it is for Burmese girls to master the elements of the Abidhamma, he had contrived to make it both interesting and instructive to them, by writing the Paramatta Thankeit. These are more or less mnemonic verses easy to repeat, hard to forget, and so immensely popular this became, that all over the country there sprang up Thankeit Associations, at which girls met together to repeat these verses. And competitions were started, at which the charitably-inclined presented suitable rewards to the winners.

The Ledi Sayadaw, was undoubtedly a profound believer in the East and West being able to meet in the domain of Buddhism and had done no meagre work in assisting the Buddhist Society of Great Britain and Ireland—(the inception of which is due in a large measure to the late lamented Alan Bennet, Bikkhu Ananda Metteya)

—of which he was one of the Vice-Presidents. His answers in Pali to questions on the intricate problems on the Abhidhamma Pitaka, put forward for elucidation by that renowned Pali Scholar Mrs. C. A. F. Rhys Davids, are published in the form of a book entitled "Patnanuddesa Dipani" which earned for him the unstinted praise of Western Scholars. No account of the Ledi Sayadaw's life would be complete unless mention is made of the "Paramatta Dipani Tika Thit"—a work which created a heated controversy at the time of its publication both among the Buddhist clergy and the laity. His was an attempt at throwing new light on an old problem but conservatism is ever suspicious. Nevertheless, the work in question has been instrumental in bringing about a desire in the people to make a deeper study of the subject.

The Sayadaw had toured about the country extensively and was not only an ardent advocate of temperance but also preached to the people the avoidance of a beef diet. The latter propaganda made his detractors accuse him of preaching Hinduism, but the truth of the matter, is however, his belief in weaning the people from a meat diet by slow stages and as such, it does not conflict with the tenets of Buddhism, which stands for love for all sentient beings.

The name of the Ledi Sayadaw is a household word in Burma, and the Government had not been slow to recognize his merits. He was one of the first recipients of the title of Aggamaha Pandit-instituted in 1915, and the Rangoon University conferred upon him the degree of Doctor of Letters (*Honoris Causa*) in 1910. But, he did not live and work for such recognition. His was a

life dedicated entirely to the cause of the great religion for which he had done so much. Unaffected either by praise or blame he lived and worked and gave of his best, not for fame or fortune but only to uphold the "doctrine that is glorious in the beginning, glorious in the middle and glorious in the end." He kept alight the torch of the Buddha's religion and kept unfurled the banner of Truth and Righteousness, and toiled in the cause of humanity.

It is too early as yet to make an estimate of his works and to value him at his true worth. But, in course of time, when the historian of the future comes to assess them at their true value and judge things in proper perspective, we are confident that the Ledi Sayadaw will take a foremost place in the ranks of the great religious leaders and men of Letters. He had infused a new spirit and new life into the Buddhism of Burma, resuscitated it when signs of decay were becoming apparent, and placed religion within easy reach of everybody.

At a time such as the present when reports are rife of the unworthy role which pongyis are filling as political adherents, drawn into party-squabbles and party-strife, it is perhaps not out of place to mention that the Ledi Sayadaw had kept sedulously out of political controversy of any kind. To him, the religion of the Buddha was of the supreme importance, and it was of greater moment to him to get faithful and true followers of the Buddha, to make them understand and live up to the doctrines of the Tathagata, than in pursuing a profitless political career.

We mourn for the loss of one of Burma's greatest sons, but we take consolation in the fact, even as the Ledi

Sayadaw himself would have wished:—*Anicca vata sankhara.*

—*The Buddhist Chronicle.*

REVIEW.

THE BUDDHIST ANNUAL OF CEYLON, VOL II. No I.

We have received for review the Buddhist Annual of Ceylon, Vol. II. Part I. and are indeed very pleased with its contents. The Annual is an excellent publication and plays a very important part in the work of spreading the Buddha Dharma to every part of the English speaking world.

Our thanks are due, for this excellent publication to the Editor, Mr. S. W. Wijayatilake and staff, who are to be given credit for securing the services of such well known scholars as Bhikkhu Silacara, Drs. Hewavitarne, De silva, and Paul Dahlke, Professors Edmunds and Narasu. The articles are many and varied and to give a brief summary of each one, would take too much space, so we will not go into them here.

Besides reading matter there are numerous illustrations and a coloured plate entitled "Lord Buddha in Meditation." (Suitable for framing). We can well recommend this work to everyone who has any interest whatever in the great religion of our Lord Buddha.

Copies can be obtained from the Maha-Bodhi Book Agency, price Rupees 1. 8. as., postage 4. as.

C. R.

KANGYUR KOR-RA PROCESSION.

The picturesque Kangyur Kor-ra Procession took place in Darjeeling last month. It consisted of the Lamas and lay Buddhists of different nationalities who marched from the Bhutia Busti Monastery, bearing the sacred Kangyur books. The procession proceeded by way of the Chowrasta ; Commercial Row, Mackenzie-road, Judge Bazar, to the Market Place and round by Hospital-road to the Mall, past the Hermitage, and so back to the Monastery.

At the head of the procession was a symbolical flag, and eight Buddhist emblematic flags, followed by drummers, trumpeters and a Buddha-image in a shrine. The Lamas were clad in their best robes, and the books were carried one each by a lay Buddhist of whom many were women. Incense was also carried and burned. At various points *en route* tea and refreshments were served to the Lamas and to those carrying the Scriptures.

The Kangyur is one of the two divisions (Kangyur and Tangyur—of which the first comprises the Scriptures and the second the Commentaries) of the sacred writings of Tibetan Buddhism. The Kangyur is contained in 100 volumes in most transcriptions, but there may be a few more, according to the manner in which the sub-divisions are found. Each volume is about 2½ feet long by 8 inches broad, weighing anything from 10 to 20 pounds or more, and containing several hundred loose leaves wrapped in cloth and held together between two heavy boards. Most of them are written by hand, and some are beautifully inscribed in gilt letters and richly illuminated. As the books proceed the more devotional of the spectators go forward and touch them with their heads.

The purpose of this procession is to remind the people of the holy precepts of their religion which are contained in the books. It is also said to produce an "atmosphere" propitious of the good and the welfare of all beings who may witness it, and to exert an influence which tends to generate good and

meritorious thoughts, words and deeds. The touching of the books with the head signifies reverence for the Buddha, the Teachings and the Order, and confers merit upon those who perform this act.

—*Darjeeling Advertiser.*

FINANCIAL

MRS. FOSTER PROPAGANDA FUND.

Expenses for April and May 1923.

APRIL, 1923—

	Rs.	A.	P.
School fees for 2 students	9	0	0
Clothes for 2 students	3	10	0
Train fare for Jinadasa, a student (to Ceylon) ...	39	0	0
Sugata Kanti Samanera	10	0	0
Revd. Srinivasa's Teacher	7	8	0
Telegram to Mrs. Foster	26	2	0
Food expenses for 1 priest and 2 students for the month	58	2	0
Clerk's salary for 3 months	110	0	0
Conveyance	1	2	0
Miscellaneous	2	13	9
TOTAL ...	267	5	9

MAY, 1923—

	Rs.	A.	P.
Charity to Dharmadasa, a student	9	0	0
Clothes for 2 students	9	15	0
Washerman	2	8	0
Train fare and other expenses of Revd. Srinivasa to Sarnath, Benares	40	11	6
Madras a/c Teacher's pay for April and May ...	30	0	0
Sugata Kanti Samanera	10	2	0
Food expenses for 2 students and one servant for the month	54	8	0
Clerk's salary for April	44	0	0
Clerk's Bonus	5	0	0
Conveyance	1	1	9
Miscellaneous	2	3	9
TOTAL ...	209	2	0

SRI DHARMARAJIKA VIHARA.

Receipts and Expenses for May and June 1923.

MAY—

RECEIPTS.			EXPENSES.		
	Rs.	A. P.		Rs.	A. P.
Charity Box Collection ...	9	11 0	Repairs at 4A, College Sq.	43	15 0
			Flowers for the Shrine ...	5	0 0
Receipts ...	9	11 0	Conveyance ...	4	8 6
Less Receipts ...	90	1 6	Candles ...	2	3 6
			Incense ...	0	12 6
			Painting on the wall of the Vihara ...	29	1 0
			Silver glass for offering water ...	13	8 0
			Miscellaneous ...	0	12 0
TOTAL ...	99	12 6	TOTAL ...	99	12 6

VIHARA.—Contd.

JUNE, 1923—

RECEIPTS.			EXPENSES.		
	Rs.	A. P.		Rs.	A. P.
Mrs. Alma Senda ...	50	0 0	Candles ...	7	2 6
Transferred from Waisaka			Messrs. Thos. Souza & Co. for maintenance charge	13	8 0
Celebration Fund ...	46	1 6	Messrs. Thos. Souza & Co. for repairing etc. ...	26	1 9
Charity Box Collection ...	7	0 0	Kitchen a/c Pleader's fee, etc. ...	4	4 6
Total Receipts ...	103	1 6	Flowers ...	5	0 0
Less Receipts ...	2	10 3	Conveyance ...	10	5 6
			Silver bowl for offering food ...	46	1 6
			Incense ...	2	3 0
			Miscellaneous ...	1	2 0
TOTAL ...	105	11 9	TOTAL ...	115	11 9

THE MAHA-BODHI

AND THE

UNITED BUDDHIST WORLD.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

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B. E. 2467
A. C. 1923.

No. 9

'T WAS NIGHT.

'T was night, when wrapt in thought, I turned aside,
To gaze upon Heaven's firmament stretched wide;
And to the listening stars above I cried;
"Is there no Light of Destiny to guide
"The toiler, weary, o'er Life's passing tide,
"No ray athwart the dark on every side?"
Then to the winds the stars their answer hied:
"Faint not nor fear the strife," they softly sighed;
And to my soul this secret did confide;
"To seek for that which cannot long abide,
"To vaunt the gain, whatever else betide,
"Is not the goal; those best have lived and died,
"Who failing, trusting, yet again have tried.

H. W. B. MORENO.

THE KNOWLEDGE OF THE BUDDHA.

(Continued from page 295 of the last issue)

The next point we shall examine is the doctrine about the beginning of the world. As is well known the question whether the world has a beginning or not was one of the indeterminate points, the points on which the Buddha refused to give an answer. On one occasion the ascetic Māluṅkyāputta became displeased that the matter had not been elucidated and he accordingly went to the Bhagwat and candidly proposed that the latter should either tell him the answer to the question or frankly and honestly admit that He didn't know. Buddha however, takes neither of these two alternatives but, instead, He points out that the religious life is independent of such questions which are purely irrelevant. In fact, as we read elsewhere

"Whether the world had a beginning or not yet it remains true that there is dukkha and there is an escape from dukkha.

"Incalculable is the beginning of this faring on. The earliest point is not revealed of this running on of beings cloaked in ignorance, fettered by craving."

The common interpretation of this silence on the part of the Buddha is that he simply did not know anything about it and the modern agnostic will applaud and say 'Yes indeed! how could he have known?' Nevertheless such an interpretation leaves the Buddha saddled with something unpleasantly like deceit in His answer to the above mentioned Māluṅkyāputta. Since this is a supposition so utterly

and completely at variance with all that is known of His character we are forced to abandon the idea that His silence was based upon the facile and indifferent agnosticism which is so characteristic an attitude of our modern world to any problem which does not promise to take us from London to Paris in less time or to enable us to slaughter foreigners with greater security and expedition.

We should then see if there is not another solution and it may be profitable at this point to glance for a moment at the views of the great German philosopher, Immanuel Kant, your close attention is therefore requested and the following reasoning from the 'Critique of Pure Reason' that corner stone in European philosophy.

"If we assume that the world has no beginning in time then it follows that an eternity must have elapsed up to every given point of time, and therefore an infinite series of successive states of things must have passed in the world. The infinity of a series, however, consists in just this that it can never be completed by a successive synthesis. Hence an infinite series of past worlds is impossible, and the beginning of the world is a necessary condition of its existence."

On the other hand, however, "since a beginning is an existence which is preceded by a time in which the thing does not exist, it would follow that antecedently there was a time in which the thing was not, that is, an empty time. In an empty time, however, it is impossible that anything should take its beginning, because of such a time no part possesses any condition to distinguish it from any other (that is to say, in empty time there can be no reason at any moment for a thing to come into exist-

ence, since one moment of empty time is exactly like all others). Hence, though many a series of things may take its beginning in the world, the world itself can have had no beginning."

Here is a strange position! On the one hand Kant proves that the world must have had a beginning and on the other he proves equally certainly that it is impossible that it should ever have had a beginning! The solution of this contradiction, this impasse into which our reason has led us is that in attempting to solve these ultimate problems by rational thought we are unconsciously misusing the reason and expecting it to perform tasks for which it is useless. It is somewhat as if we were to attempt to check the accuracy of a measuring scale by means of a second scale which we ourselves had previously constructed from the very one whose readings we wish to test. The absurdity of such a procedure is apparent to all and yet it is this very thing that we are doing when we try to solve the ultimate problems of the world whose solution must necessarily lie outside the world with the very reason which is itself a part of the world.

This, then, is the reason why, when He was questioned about the beginning of the world, the Tathāgata returned no answer. He, the Sabbaññu, realised that no answer was possible in words: that whatever view was taken would be riddled with contradictions and antimonies fruitful only of barren discussions, of endless logic chopping and of futile argumentation.

"These O Bhikkhus are doctrines for fools. They are mere views, a snare of views, a labyrinth of views, a puppet show of views, a moil of views, a tangle of views;

and entangled in views, Bhikkhus, the worldling, ignorant of the truth, will not be freed from re-birth, from decay and from death, from sorrow, lamentation, suffering, grief and despair; he will not be freed, I say, from suffering."

The wisdom of the Buddha in thus refusing to be drawn into discussion of the subject will be obvious to anyone who has dipped into the mass of mutually contradictory views which has issued and is still issuing like a turgid stream from the minds of one various philosophers. Truly indeed did He say, "Anyone who should say! I will not lead the holy life under the Bhagwat until He shall elucidate to me either that the world is eternal, or that the world is non-eternal, or that the world is both eternal and non-eternal, or, that the world is neither eternal nor non-eternal—that person would die long before the Tathāgata had ever elucidated this to him."

The position, however, must not be confused with that of the modern agnostic. There is no implication in the above, or in the many similar passages, that the Tathāgata does not *know* the answer. The question in unprofitable and the answer, even if expressible in words would be useless and therefore the Tathāgata will not reveal it. In this connection there is a significant episode eluded in the Samyutta Nikāya.

Once, the Buddha emerged from the forest where He had been sitting in meditation carrying in His hand a bunch of leaves, He then explained to the assembled bhikkhus that as the leaves in the forest outnumbered the leaves in His hand, so did the truths which He knew

but had not taught outnumber the truths which he had taught.

Such a point of view is incomprehensible to this modern world, which, subconsciously aware of its profound ignorance of the Truth, seeks to console itself by piling up a Himalayan range of mere facts, a range whose barren and icy summits, as represented by the latest scientific theories, are already losing themselves in the floating and irresponsible clouds of baseless systems of speculative metaphysics. To the modern mind it seems that every fact which adds to the height of the range must be of value, sooner or later, if only we build long enough we must reach that blue dome which recedes for ever and for ever as we climb, not thus, however, is attained the all knowledge of a Buddha. The meaning of the world, like that of a great poem is not to be attained by a laborious and painstaking analysis of the constituents but by an intuitive experience of the whole. The amassing of isolated facts is indeed an endless pursuit but, by the spiritual insight of a Buddha, the entire universe is grasped as a whole, as it were from within instead of from without, and from this knowledge of the whole, that of individual facts can be brought into the consciousness as desired. It is this knowledge that was confusedly referred to by the great Jewish philosopher Spinoza when, at the end of his 'ethics', he refers to the possibility of what he calls 'third knowledge' a knowledge as different from the ordinary as own intimate acquaintance with our own thoughts differs from our second hand knowledge of the mental processes

of others or from the physiologists' analysis of the calls in the brain.

For, whether we believe him or not, the Buddha claimed that His knowledge was 'lokuttara'. It was not confined to the physical universe that we know, nor even to those subtler words, which have been mythologically poetically described as the heavens of the various devas.

"I, O Bhikkhus, am versed in what is of the world and am versed in what lies beyond the world ; am versed in what is of this realm of Māra and versed in what lies beyond this realm of Māra ; am versed in what is of this realm of death and versed in what lies beyond this realm of death. Wherefore, Bhikkhus, whoso shall esteem me one to be hearkened to and trusted, long will it tend to his welfare and happiness."

Let us therefore now go on to discuss, or rather to shadow forth faintly, for we cannot hope to do more, what it is that lies beyond this world namely the Ultimate, Nibbāna. Many different interpretations have been given by modern writers to this, the goal of the holy life but for present purposes they may be grouped under three headings, Nibbāna as annihilation, Nibbāna as blissful existence and Nibbāna as a state of mind of the Arhat. Let us take these views in the above order and see what there is to be said both for and against each of them and then, if possible, let us draw our own conclusion.

The view that Nibbāna is simply annihilation was for some time the 'orthodox' view of the scholars. In the Mahā pari nibbāna Sutta there is a description of the various states of mind which are passed through on the

way to Nibbāna. State after state had been entered into in which element after element had passed away; consciousness of space, consciousness of reason, consciousness of nothing at all and finally a state is achieved in which all consciousness of every sort had passed away. What are these but the various stages of progressive annihilation, a view which seems to be confined by metaphors taken from the flame of a lamp whose fuel has been exhausted?

The matter is, however, not so simple. In the first place Nibbāna is frequently described in terms of bliss as in Majjhima Nikāya 139 where the Buddha affirms that 'Nibbāna is the greatest happiness.' Nor is this all. The word annihilation implies that something real comes to an end a view that is emphatically denied by the Bhagwat when in Majjhima XXII he declares

"Many Brahmins and ascetics falsely, groundlessly, and in defiance of fact bring accusation thus: "A destroyer is the ascetic Gautama. He preaches the cutting off, the destruction, the annihilation of being."

This annihilation theory is, then, clearly inadequate and has, indeed, very generally been abandoned.

The second point of view, namely that Nibbāna is a blissful state, is not one that need detain us long. Theosophists and others have maintained that it is really a supremely blissful existence on what they term 'the nirvānic planes' a state which seems clearly to come under the head of an existence in one of the arupa or 'formless' worlds, the desire for which is condemned in the Suttas as one of the fetters which prevent the acquisition of arhatship.

The third view is the one which was upheld by the late Professor T. W. Rhys Davids and has, at first sight a great deal to recommend it. Briefly it consists in this, that Nibbāna is the state of mind which is achieved by the Arhat, the sage who has broken all fetters and who has achieved "unshakeable deliverance of mind". This then is the "bliss of emancipation", the "happiness of Nibbāna, namely the knowledge of the three characteristics of all component things.

anicca, dukkha, anatta

the knowledge that

"Rebirth has been destroyed. The Higher life has been fulfilled. What had to be done has been accomplished. There will be no more rebirth for me".

This view, however, only serves to explain the Nibbāna which is experienced during the life time of the arhat, What shall be said of that parinibbāna that nibbāna-dhātu without substrata (anupādā-pari-nibbāna), which supervenes on the death of the Arhat's physical body? Are we here to be thrown back upon the old and abandoned hypothesis of annihilation open now as before to so many criticisms? It will, perhaps, be answered that this final Nibbāna is not the annihilation of any existence but the mere cessation of a process just as, when a flame dies away, nothing has been annihilated but merely a process of combustion has ceased. This, however, will not do. Nibbāna has frequently been described as endless, as changeless and as deathless (amata). How can these terms be applied to the mind of the arhat which certainly changes and comes to an end, namely at death unless, indeed we assume that such a mind persists

unchanged and unchanging after the death of the arhat's physical body, a supposition which seems quite inconsistent with all Buddhistic views about the impermanence and composite nature of the mind. Moreover, even if we make such an assumption the state of mind in question certainly had a beginning even if it does not have an ending. This would be a condition of affairs which is clearly inadmissible and that on two distinct grounds, firstly that the Buddha has taught that everything which has a beginning must also have an ending and, secondly, that Nibbāna is clearly stated to be without beginning or end.

Finally, the death blow seems to be given to the view that Nibbāna is a state of mind in the following passage from the Majjhima Nikāya.

"Does the unconditioned supreme Nibbāna consist in purity of mind? in purified understanding? in purified knowledge and insight?

Nay, friend, the unconditioned supreme Nibbāna consists in none of these."

At the end of the Brahmajāla Sutta occurs the following significant passage:—

The outward form, bhikkhus, of him who has won the truth, stands before you, but that which binds it to rebirth is cut in brain. So long as his body shall last, so long do gods and men behold him. On the dissolution of the body, beyond the end of his life, neither gods nor men shall see him."

The outward form stands before you indeed but what about 'him who has won to the truth?' This is

one of the indeterminate points the answer to which the Tathāgata has not revealed. Even in this life, the existence of the perfect saint is inconceivable (*ananuvejjo*) and what takes place at his death is consequently indescribable in language. Just as we found, when dealing with the beginning of the world, that the fact that no answer was given by no means implied that the Tathāgata did not know the answer but merely that it was indescribable, so, in this case all that we can say is that

“all form by which one could predicate existence of the arhat, all that form has been abandoned, uprooted, and pulled out of the ground like a palmyra tree.”

Nevertheless, to maintain that nothing at all happens is clearly false and would merely be a cutting off and denial of one half of the knowledge of the Tathāgata who, as we saw previously was “versed in that which is of this realm of death and versed in that which lies beyond this realm of death.”

In fact there are not wanting passages in which the final state of the arhat has been, not described, since that is impossible, but yet faintly shadowed forth in an allusive and metaphorical manner. Recent philosophers have drawn a valuable and most important distinction between the descriptive and the evocative or symbolic uses of language. The type of the former is scientific description. It is clear, logical and accurate within its own limits but outside those limits it can never for a moment stray without immediately stultifying itself. The type of the second is the language of poetry. The latter is vague and elusive; it appeals to the intuition rather than to the reason and its meaning is difficult to analyse

but it carries with it its own conviction of truth and with its help one can express the ineffable.

It is only in such ways that one can hope to say anything about the final passing away of the Arhat and I now wish to quote these texts in which it seems to me this is what has been attempted.

In the *Iti-vttaka* it is stated that, "Those who are good minded, prudent and contemplative, who rightly discern the Law nor look upon lusts, these are not destined to decrease even in the presence of *nibbāna*."

Still more emphatic is the next which states that, "Whatsoever *bhikkhu* hath abandoned Passion, Hatred and Delusion, he is said to have crossed the Ocean with its waves and whirlpools, its sharks and demons. When he hath crossed over and gone to the other shore he standeth upon the dry land of *Brahma*."

Lastly and most suggestive of all comes the statement in the *Vaccha Sutta* :—

"The Arhat who has been released from what is styled form is deep and immeasurable like the mighty ocean."

It is only thus in metaphor that the *anupāda-pari-nibbānam* can be indicated. Just as, when a gong is beaten in a vacuum, no sound is emitted however strongly it may be vibrating, so is the ultimate *nibbāna* impossible to be perceived by the discursive intellect. Like a man attempting to scale a perpendicular wall of smooth, transparent glass, so the mind falls back baffled and helpless before this invisible barrier on which it can find no footholds.

All description is by means of predication and how

should any of our mundane predicates apply to that which is beyond the world? This has been well expressed by a modern mathematical philosopher who says: "The sense of the world must lie outside the world. *In* the world everything is just as it is and happens as it does happen. *In* it there is no value—and if there were, it would be of no value."

Thus does Nibbāna, the only value, lie outside the confines of the world. Outside, not in the spiritual sense, since all space is included in the world, but in the sense that it transcends utterly and entirely all the linked concatenations of things which make up what we call one world.

The ether of modern science is said to pervade equally the solid bar of steel and the free and ever moving air; to be present as much in the deepest recesses of the earth as in the dark abysses of interstellar space. It is on account of this very universality that we are unable to detect its presence. Its inferred properties are strangely contradictory and its real nature is impossible to conceive. So with nibbāna, by its very nearness and omnipresence it is unperceivable. It is the mighty ocean on whose surface play the ripples of our lives and it is inevitable that, when we try to talk about It, we fall into contradiction after contradiction.

The modern mind, however, insolent in the pride of its trivial scientific discoveries and maddened by the greed of the material benefits to which they are instantly turned, refuses to listen to any such point of view. Everything that is of any importance can be described; nibbāna is either existence or plain non-existence; all this other talk

is mere words, were idle phrase spinning, and can have no possible real significance. With such minds all discussion is fruitless and the disillusionment of time can alone provide a remedy.

In conclusion let me quote a passage from the Udāna :

“There is, O Bhikkhus, that which is neither earth nor water, neither fire nor air, neither infinity of space, nor infinity of consciousness, nor nothingness, nor perception, neither this world nor that world, neither sun nor moon.”

“There is, O Bhikkhus, an unborn, uncreated, unoriginated, unformed. Were there not this unborn, uncreated, unoriginated, unformed, then, O Bhikkhus there could be no escape from the world of the born, the originated, the created and the formed.”

This is the Goal of the Holy Life, the Deathless, the Supreme Nibbāna, concerning which no speech is fitting but only the silence of profound contemplation. In the words of the mathematician quoted previously.

“Whereof one cannot speak, thereof one must be silent.”

BUDDHIST SERVICE.

INVOCATIONS AND RESPONSES.

Officiant.

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa.

Response.

Praise be to him. The Blessed One, The Holy One.

To Him who has arrived at the knowledge of total Truth.

Officient.

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa.
Officient then recites.

THE BUDDHIST'S CREED.

- (1) I believe in The Buddha Enlightened,
The wisest and best of mankind ;
Who discovered the way out of Suffering and Sorrow
And devoted his life unto Love and Compassion for all
living Things.
- (2) I believe in his teaching, that all things are transient,
Subject to grief and devoid of substance.
- (3) I Believe in the Buddha's Disciples
Who give their lives to follow his teaching ;
It is good to support and maintain them.
- (4) I believe that all things are subject to sorrow,
And this is produced by eager Desire.
- (5) I Believe that sorrow is cured by the destruction of
Eager desire.
- (6) I Believe that the way of escape is the Eightfold Path
Laid down by the Master.
The Path of Right Views, Aims, Speech, Conduct, and
Business,
Right Effort, Right Mind, Meditation.
- (7) I Believe that the law of Causation pervades all the
worlds ;
That beings must reap, as they sow ;
That evil is cancelled by Righteousness only.
- (8) I Believe in the doctrine of Karma which says that my
body and mind are transient ;
That nothing remains but effects of my deeds, my words,
and my thoughts.
- (9) I believe that the idea of self is illusion which leadeth
to Anger and Hatred.

- (10) I believe in rebirth in this world or another as needful
for Infinite Justice.
- (11) I Believe that my goal is Nirvana,
The ending of sorrow, The Peace everlasting.
- (12) I believe in Compassion as great as the skies.
The oneness of life, and the Absolute wisdom
Of Him who revealed The Good Law.

Composed by MR. F. G. PAYNE.

20th February, 1923.

Officiant.

Having heard the most important Tenets of Our Holy
Faith enunciated, let us who Believing are here assembled
Take the Threefold Refuge, in the Buddha,
The Teaching and the Order.

TOGETHER.

- I Take my Refuge in The Buddha so long as shall last
even to Nirvana
- I take my Refuge in The Law, so long as life shall last
even to Nirvana
- I take my Refuge in the Brotherhood, so long as Life shall last
even to Nirvana.

Officiant.

Behold: The Blessed One, The Worthy, The All
enlightened One.
Perfect in knowledge and conduct. The knower
of the World's,
The Guide supreme of Gods and Men. The Buddha.
The Blessed One,
We believe in Thee, who has attained to the eight kinds of
Supernatural knowledge, and the Fifteen Holy Practices.
Who came the good journey which leads to Buddhahood,
who know'st
The Universe. The Unrivalled, who has made Heaven
and Earth and

All mortals subject to him.

Through life till we reach Nirvana we will put our
trust in Thee.

ALL SING.

The Buddhas that are gone, The enlightened of to-day,
The Buddha's yet to come, We worship so alway.
No other Refuge now, before thy feet I fall,
By those fair words, I trow, Thou art the best of all.
My head unto the ground, I reverently bow
Wherein my Sin is found, I beg forgiveness now.

TOGETHER.

Again, I take my Refuge in The Buddha,
Again, I take my refuge in The Law,
Again, I take my Refuge in The Brotherhood.

Officiant.

The Law was graciously preached by The Blessed One,
its effects are immediate, it is conducive to salvation, it is
unlimited by time, it invites all-comers, and it is a fitting object
of contemplation ; The wise ponder it in their hearts. Behold
The Law well proclaimed by the Blessed One, that bringeth
good even in this life, without delay, and good that can be
seen. That leadeth on to bliss, that wise men each for himself
may know. Through life till we reach Nirvana, we will put
our trust in the Law.

ALL SING.

The Law as in The past, and as it is to-day,
So long as life shall last, I worship so alway.
No other Refuge now, My solace and my awe ;
By these fair words I trow, I triumph in the Law.
Before the Baskets three, Obesience true I make,
And bow all reverently E'en for the Teachings sake.

TOGETHER.

For the third time also, I take my Refuge in the Buddha,
 For the third time also, I take my Refuge in the Law,
 For the third time also, I take my Refuge in the Disciples.

Officiant.

Rightly walking is the Blessed Ones Brotherhood of disciples. Justly and fitly walking is the Blessed One's Brotherhood of Disciples.

Worthy of support and worshipful is the Brotherhood of The Disciples of the Blessed One.

Worthy of gifts and offerings, of hands in reverence clasped A field of Merit unsurpassed in all the world.

Behold Buddhas Holy Brotherhood, the congregation of righteous Men that lead a Godly life, who walk in the four paths of holiness. Worthy of offerings from afar and entitled to receive respectful salutation. This Holy Brotherhood produces Merit which even as a rich field, yields its increase for the benefit of the world of Men.

Through life till we reach Nirvana we will put our trust in the Order.

ALL SING.

The church as in the past, and as it is to-day
 So long as life shall last, to me my worship aye.
 No other refuge now, the object of my search,
 By those glad words I trow, I triumph in the Church,
 My head unto the ground I reverently bow ;
 Wherein my sin is found, The church forgive me now.

OFFICIANT RECITES.

THE TRIPLE GEM.

Thus the triple Gem Adoring
 To be endlessly adored,
 Fount abundant of Rich Merit

Have I won ; and by that Power
Shattered are all things that bar.

BUDDHIST CHANT. TOGETHER IN TONE.

All conformations always are transient,
Haressed by sorrow and lacking a self,
All conformations always are transient,
Haressed by sorrow and lacking a self.
All conformations always are transient,
Haressed by sorrow and lacking a self.
This is the doctrine taught by all Buddhas ;
This is a fact which always proves true.
This is the doctrine taught by all Buddhas ;
This is a fact which always proves true.
This is the act which taught by all Buddhas
This is a fact which always proves true.
Words of the Buddha never can perish ;
They will remain few ever and aye,
Words of the Sangha set up a standard,
Point out salvation. Teach us the way,
Words of the Dharma Truths are immortal,
Errors and passions, will they allay.

(To be continued)

EMINENT WOMEN IN ANCIENT INDIA.*

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.....“the woman of Ancient India had her lofty and
legitimate place and function in the daily life of her race.
Not only was it her sweet privilege to tend the hearth-

* All rights for all other purposes reserved by the author
of the article.

fires and sacrificial fires in the happy and narrow seclusion of her home, but wide as humanity itself were the opportunities and occasions of her compassionate service, her intellectual triumphs and her saintly renunciations. Her agile and brilliant mind had access to the most intricate sciences and occult philosophies. Not seldom in her capacity as queen, regnant or regent, was she called upon to prove the subtlety and sagacity, the breadth and daring of her state-craft."

(Mrs. Sarojini Naidu in her "Soul of India", pp. 6-7).

In the last issue of this magazine, I brought together the characters of some of the eminent women of Buddhist India. In this, I shall attempt to present the characters of eminent women of the other ages of Ancient India; so that these two, together, are expected to be rather a complete cycle of Ancient Indian Womanhood.

But let me here repeat the same warning as I did, at the very opening paragraph of the last article; that these are meant to be mere illustrations and do not, in any way, pretend to be exhaustive; the characters are to be taken rather as types, and are intended to give a mere glimpse of the varied achievements of Women in the Ancient ages of India.

I. WOMEN, THE POET-PRIESTS (RISHIS) OF THE VEDIC HYMNS.

As it is well-known, every Hymn (Sukta) in the Rig-Veda has its authorship ascribed to one or more Seer-Composers (Rishis). *Viswavārā* Atreyi (*Viswavārā*, a lady of the lineage of Atri) is one such; she is known to

be the Poet-Priest of the subjoined excellent Hymn (Sukta) addressed to Agni (Mandala V. Sukta 28).

1. Agni, when kindled, spreads lustre through the firmament, and shines widely in the presence of the dawn : *Viswavārā*, facing the East, glorifying the gods with praises, and bearing the ladle with the oblation, proceeds (to the sacred fire).

2. When about to be kindled, Agni, thou rulest over ambrosial (water) : thou art present with the offerer of the oblation for his welfare : he to whom thou reparaest acquires universal wealth ; he places before thee, Agni, the dues of hospitality.

3. Repress, Agni, (our foes to ensure our) exceeding prosperity : may thy riches ever be excellent : preserve in concord the relation of man and wife and over power the energies of the hostile.

4. I praise the glory, Agni, of thee when kindled and blazing fiercely : thou art the affluent showerer (of benefits), thou art fitly lighted at sacrifices.

5. Agni, who art kindled and invoked, worship the gods at the holy rite, for thou art the bearer of the oblation.

6. Offer worship and adoration to Agni when the sacrifice is solemnized : select (him) the bearer of the oblation to the gods.*

Ghoshā, the *Brahmavādinī* (Seer), daughter of *Kakshivān*, is the Poet-Priest (Rishi) of the Hymn (Sukta XXXIX) of the tenth Mandala of the *Rig-veda*. This Hymn is addressed to the *Aswins*, the celebrated divine

* The rendering of the Sukta is by H. H. Wilson.

Physicians of the Vedic theology. The Hymn closes with the graphic words :

“As the Bhrigus build the chariots, for you, Aswins, I have built this panegyric. As they deck the girl, at the time she is given away to the bridegroom, I have decked this praise (in your honour).*

Hymn XL (the Sukta following the above) also is ascribed to her.

Surjyā is the Rishi of the Sukta LXXXV of the tenth Mandala. Here is a very lengthy Hymn, rich in the wealth of information about the social rites and usages of those days.

And these are not alone. Yami, daughter of Vivaswan, (10. CLIV); Vasukra's wife (10. XXVIII. 1); all these, along with others, have their station in the galaxy of the Foet-Priests of the Vedic Hymn.

II. WOMEN, IN THE SPHERE OF METAPHYSICS AND DIALECTICS.

In the sixth Brāhmana (Chapter) of the Third Adhyāya (Book), and also, in the Eighth Brāhmana (Chapter) of the same Adhyāya (Book), of Brihadāra-nyaka Upanishad, we come across an able Dialectician in the person of Gārgi Vācaknavi (Gārgi, of the family of Vacaknu) challenging no less a man than the great Yāgnavalkya to a debate, and, discoursing with him on the deepest entological questions in a way that indicates

* The translation of this extract is based on R. C. Dutt's Bengali translation.

unusual analytical skill and sufficient grasp over the problems. The occasion of the controversy was this :—

Janaka of Videha, at the close of a Jagna (religious oblations) was making a gift of a large number of cows, as was the usual custom in those days. Now, who was entitled to the gift?

Janaka declared: "he who, of you, proves the wisest, let him drive away these cows." On Yāgnavalkya claiming to be the fittest person to receive the gift on that criterion, he was challenged to discussions; Gargi was one of the controversialists and had two series of debates with him.

The fourth Brāahmana (chapter) of the Second Adhaya (Book) of the same Upanishad is a dialogue between Maitreyi and Yāgnavalkya. Maitreyi is rather thoughtfully inclined; and the riddles of life and death, the mysteries of the Universe, what can give immortality?—the "obstinate questionings" that so often force themselves on thinking minds torment her also. So that when, on the eve of his "retirement" to the higher Asrama of life, Yāgnavalkya, her husband, wishes to bequeath all his worldly possessions on her, the agitated mind raises the question in its perplexity: "But, can all this wealth give me permanent happiness? Is not it fleeting? What is the good of it, then?" Yāgnavalkya's replies are meant to enlighten her troubled, inquisitive, mind; and, all through the metaphysical tangles with which the discourse is full, she passes on, unflagging and tireless.

It might be stated in this connection that in *Buddhist India* there were Canonical Scholars, known under the

designation of "Suttantakinis". "Suttantakini" means a woman who has mastered "Suttantas"; the expression "Suttanta" signifies technically certain portions of the Buddhistic Ecclesiastical treatises; among them, the exceptionally revered "Dialogues of the Buddha."

III. WOMEN, AS ADMINISTRATORS.

In the Ghata-Jātaka (Jātaka No. 454) we read of a vast kingdom being divided among several brethren and their sisters, Lady Anjanā; she gets one-tenth of the vast kingdom as her share and rules over it. And the portraiture is such as to indicate that this happens as a matter of course, and not involving any infringement of the prevalent public opinion of the time. Now, whatever the historicity of the details of the Jātakas as a class, this much can be reasonably presumed that the position of women as potentates was not revolting, nor alien to the consciousness of the Indian people of those days of which the Jātakas as a class, and this Jātaka particularly, serve to give us a glimpse.

IV. WOMEN, IN SOME OTHER SPHERES.

Ancient India was not wanting in Chitrasālās, or picture galleries; and women, accomplished in the art of painting, were not unknown. In "Ratnāvali", the celebrated play attributed to Sri Harsha Silāditya, we find a proficient painter in Sāgarikā, and in her fellow-maid as well.

Music, as an art, was widely cultivated, and women were trained in it; skilful musicians, among women,

were, by no means, rare. In Kālidāsa's "Mālavikāgnimitra" we have Mālavikā represented as trained in music, and with sufficient skill in the art.

A profound Scholar we have in Bhārati, wife to the famous Pandit Mandana Misra,—who played the umpire in the celebrated controversy between Sankarāchārya and Mandana Misra. When Sankara and Mandana Misra agreed to a controversy, they naturally sought for an umpire. "Now it so happened that Mandana had a wife of the name of Bhārati, whose learning and accomplishments were very vast and many-sided, and whom accordingly they agreed to honour by appointing as an umpire."* With regard to Bhārati, tradition is unanimous that she was really a gifted lady, well versed in the sastras and a fitting companion to the famous Pandit Mandana Misra."

A NOTE.

In the light of all these facts, it is evident

1. that misogyny and discrimination against women are altogether in contradiction with the records of Ancient India;

2. that the disabilities that have been inflicted by the latterday smrities (sociological treatises) and the prejudice against equality of rights and opportunities for women that characterise the outlook to-day,—are definitely in conflict with the spirit of Ancient Hindu Culture.

* These two quotations are from Krisnasvami Aiyar's "Sankarāchārya: His Life and Times," •

THE HINDU MAHA SABHA.

We reproduce below the speech of the Venerable Anagarika Dharmapala at the 7th Session of the Hindu Mahasabha held at Benares on the 19th August 1923 under the presidency of Pandit Madan Mohan Malaviya.

BUDDHISTS ARE HINDUS.

Mr. Anagarika Dharmapala of Ceylon, in supporting the motion, for the election of Pandit Madan Mohan Malaviya to the Presidentship, said that he had come from 2000 miles to attend the Sabha with a view to illustrate that Jains and Buddhists were also Hindus (cheers). The Buddhists held Benares as sacred and everlasting "Achala-chaitya". Buddha preached his doctrine of love in Benares. It was believed that Maitreya would soon be born in Benares. The speaker came to India 33 years ago and he was forsaken by all, but his dream was realised that day, (cheers), 400 millions of people were worshipping Buddha. They were all Hindus, (cheers). Some might call them un-Aryans ("no," "no"), but Buddhists crossed the seas, taking Hindu civilisation with them to Japan and China and made them Aryans. He said, "I am an Aryan. My forefathers came from Bengal."

The Japanese called themselves Aryans. The speaker was anxious to unite Buddhists and Hindus, the two great families together, ("hear," "hear.")

90 per cent of Hindus and Buddhists were converted into Mussalmans ("shame"). They must all be brought back into Hinduism ("hear," "hear.")

In Kashmir, several Buddhists have become Mussal-
mans and they must all be reconverted ("hear", "hear.")

India has yet vitality and India throbs. Time at
present is propitious. He heard of Malaviya in 1885.

Malaviya is a kind-hearted, noble-hearted soul, a
cultured Brahman and, as such, he is the fittest person to
preside (cheers).

—A. B. Patrika.

PARLIAMENT OF RELIGIONS.

I was glad to read the suggestion made by Mr. H. W. B.
Moreno of No. 13, Wellesley Street, Calcutta, made in your
last issue for the holding of a Parliament of Religions in India,
—in Calcutta for preference. The idea is an excellent one ;
and as India has exponents of most of the religions of the world
it should not be expensive to gather the people together. I
hope the idea will not be lost sight of and that Mr. Moreno will
identify himself with the scheme and push things through. We,
the people of India are eminently interested in religion and we
will listen devotedly to what others have to say when the con-
vention is called in 1924.

A. RAMANUJAM.

Calcutta, July 1923.

‘NYAYA-VINDU’ WITH DHARMOTTARACHARYYA’S
COMMENTARY.

(Translated into English by Harisatya Bhattacharyya, M.A., B.L.)

(Continued from page 305 of the last issue.)

विरूपाणि च त्रीण्येव च लिङ्गानि । अनुपलब्धिः स्वभावकार्ये चेति ॥

“The Mark, which has three characteristics, is of three modes viz., the Non-observation, the Nature and the Effect.”

Commentary :—The three characteristics of the Mark have already been stated. The Mark is of three kinds. The Non-observation (*Anupalabdhi*) Mark is determined through the non-observation of the Proven which is negated in the argument. The Nature (*Svabhāva*) Mark is of the essence of the Proven and the Effect (*Kārya*) Mark is the effect of the Proven. All these three kinds of the Mark have the three characteristics, already dealt with.

तवानुपलब्धिर्यथा न प्रदेशविशेषे कश्चिद्दृष्ट उपलब्धि लक्षणप्राप्तस्यानुपलब्धेरिति ॥

“Of these, the Non-observation is thus illustrated. In a given place, there is no pitcher ; because that which is capable of being perceived, is unperceived.”

Commentary :—There may be many examples of the Non-observation Mark of which one is given above. ‘The given place’ is the particular place, observed by the knower and is the Abode. ‘The Pitcher is not’ is the Proven. ‘Because that which is capable of being perceived, is unperceived’ is the Mark.

The question may be raised : If a thing is not in a given place,—how can we consider its visibility (perceptibility) there? The answer is that although a thing is non-existent in a place, we may consider its visibility in imagination. Let a case be that if a thing is in any place, it is as a visible thing there,—then, we may abstract the question of its visibility there, in our imagina-

tion,—although the thing is not there. Now, a thing is visible in a place,—only if all the conditions of its visibility be operative there. Its visibility there, on the contrary, is conceived in imagination, if another thing, capable of being experienced in the same way and by the same organ of sense like it,—is actually observed there. The two things are inter-related in as much as both are experienced in the same way,—so that when one of them is observed, an idea of the other is suggested in imagination. It is thus that imagination is possible,—and a matter is brought before the mind in idea. And thus the visibility of a thing may be considered in imagination, in a place although it is not actually existent there.

Hence the *place* where the Pitcher is not and the *observation* of that place account for the knowledge called the Non-observation of that which is capable of being seen (perceived or observed),—‘*Drisyārupalabdhi*.’ The said *place* and the said *observation* also are called the ‘Non-observation of what is capable of being observed.’ As long as a thing different from the Pitcher (although observed in a similar way) is not observed, as long as we have not the observation of that different thing—we cannot speak of the ‘Non-observation of what is capable of being observed (i.e., the Pitcher).’ Hence the said *different thing* may be called the *Non-observation* and the said ‘*observation*’ may also be called the *Non-observation*. The merely negative (i.e., absolute) Non-observation is itself indefinite and as such, can lead to nothing. Hence, ‘the Place where the Pitcher which is a thing capable of being perceived, is non-existent’ and ‘the Observation of that Place,’—are what are signified by Non-observation in the text.

उपलब्धिलक्षणप्राप्तिरुपलब्धप्रत्ययान्तरसाकल्यं सभावविशेषश्च ॥

“A thing is said to be capable of being observed, when all the conditions of its being observed are present and when it has a nature, peculiar to itself.”

Commentary :—It is explained above how a thing can be looked upon as capable of being observed. The Pitcher itself

is one of the causes of its knowledge. The other causes of the perception of the Pitcher are the Eyes etc. The particular nature of the thing under observation (Pitcher) i.e., its nature as differentiated from the nature of all the other things and the presence of the other conditions of observation, just now referred to, constitute the observability or perceptibility of a thing.

यः स्वभावः सत्स्वन्व्यूपलम्भप्रत्ययेषु यः प्रत्यक्ष एव भवति स स्वभावः ॥

"The Nature is that which becomes the object of perception when the other conditions of observability are present."

Commentary :—"The other conditions' are the operation of the visual organ etc., as noted above. 'The peculiar Nature' of the object of perception becomes manifest when these 'other conditions' of perception are present and operative. So, these two viz., the peculiar Nature and the group of other Conditions make perception possible.

The commentator takes the case of one and the same percipient being and states the following :—(1) When the percipient is engaged in perceiving, the actual object of his perception is the result of two causes viz., that it has a *peculiar nature* and that the *group of other conditions* is present. (2) The things which are not perceived by him are so, because they are wanting in the *peculiar nature*,—screened from the percipient as they are, owing to their distance in time or place etc. But the *group of other conditions* being nevertheless present in the case of these unperceived things, the percipient may be prepared to see them. (3) Things may be in a fit position to be perceived but they may remain unperceived, as the percipient does not attend to them. In the case of these things, the *peculiar nature* is present but the *group of other conditions* is absent. (4) In the case of things which are distant in time and place from the percipient there is neither 'the peculiar nature' nor 'the group of other conditions.'

Thus (1) as regards a thing which a man actually perceives, you cannot say that 'the group of other conditions' is absent. (2) But although a man is perceiving, there may be things which may lie beyond the range of his perception and which may be wanting in 'the peculiar nature.' (3) There may be things which may be in a fit place but with regard to which 'the group of other conditions' may be absent. (4) There may be things which have not 'the peculiar nature' and with regard to which 'the group of other conditions' also is absent.

समावः स्वसत्तामात्रभाविनि साध्यधर्मे हेतुः ॥

"The Mark in whose existence alone the existence of the Proven is necessarily implied is the Nature-Mark."

Commentary :—The Non-observation Mark has already been explained and illustrated. Here the Nature-Mark (*Svabhāva-Hetu*) is explained. The Nature-Mark is a Mark on whose existence, the existence of the Proven is dependent. It is a Mark, which existing, the Proven exists necessarily. In other words, the phenomenon on which alone the Proven depends for its existence (i.e., for its very *nature*) is the Nature-Mark. A phenomenon on which the Proven does not depend for its own nature or essence, is consequently not a Nature-Mark.

यथा वृक्षीत्यर्थं शिंपालादिवि ॥

"For instance : That is a Tree ; because it is a *Simsapā*."

Commentary :—The Nature-Mark is illustrated in the above argument. 'That' indicates the Abode. 'Tree' is the Proven. 'Because it is a *Simsapā*' is the Mark. The argument means,— 'That is capable of being treated as a Tree, because it is capable of being treated as a *Sinisapā*. Let us suppose a place which is abounding in *Simsapā*-trees and let us suppose an ignorant man who does not know which things are capable of being treated as *Simsapā*. A man shows that dull person a big *Simsapā* and tells him that the object pointed to, is a tree. Now,

because that person is a dullard, it is quite possible for him to conclude that the reason why that object is treated as a tree is that it is a big or high something. And consequently, it is also possible that he would refuse to call a small Simsapā, a tree. The above argument in the text is intended for convincing such a dull person that it is only the fact of its being Simsapā that accounts for the object being treated as a tree. Height etc. are not the reason or Mark of 'Tree-hood.' The fact of its being Simsapā only i.e., the fact of its having branches etc. peculiar to a Simsapā is the Mark i.e., the reason why that object should be treated as a tree.

कार्यं यथाग्निरत्र धूमादिति ॥

"The Effect-Mark is thus illustrated :—There is Fire here ; because there is Smoke."

Commentary :—The Effect-Mark (*Kārya-Hetu*) is illustrated in the above argument. 'Fire' is the Proven. 'Here' is the Abode. 'Because there is Smoke' is the Mark. The relationship of Cause and Effect is determined by people through Observation and Non-observation and hence the author does not define the Effect (*Kārya*) as he did the Nature (*Svabhāva*).

(To be continued).

BUDDHA'S RELIGION APPEARS VALUABLE FOR THREE REASONS.

The quotation I give below presents in a nutshell the tenets of Buddhism. If one reads it carefully it will save the reading of several books on Buddhism. Dr. Paul Carus has presented the principles of Buddhism in a condensed shape. I strongly recommend a perusal of the quotation .

1. It is the religion of enlightenment. Buddha's principle of acquiring truth is to rely upon the best and most accurate methods man can find for investigating the truth. In His dying hour he urged His disciples to rely upon their own efforts in finding the truth, not upon the Vedas, not upon the authority of others, not even upon Buddha himself, and he added: "Hold fast to the Truth as a lamp".

2. Buddha anticipated even in important details the results of a scientific soul-conception. He rejected the Brahman theory of soul-migration and explained man's continuance beyond death as a re-birth or reincarnation, a reappearance of the same soul-form. This is based on the doctrine that man's psychic nature is not a substance or entity, not an atman or self, but consists of karma; it is the product of deeds, a form of activity conditioned by the preservation or transference of the memory of former actions. Nor did Buddha shun the unpopularity to which his message to the world was exposed, because liable to be misrepresented as a "psychology without a soul."

3. While He was bold and outspoken in His negation, He proclaimed at the same time, the positive consequences of His philosophy. The negation of the atman—soul shows the vanity of man's hankering after enjoyment, be it in this world or in a heaven beyond, and Buddha taught that by cutting off the yearning for a heaven in any form, be it on earth or beyond the clouds, man will annihilate those conditions which produce the hell of life. When the idea of an independent self is done away with, when we understand that man's

character is the form of his being as shaped by, and finding expression in, deeds, and finally, when we learn that according to our deeds this form continues in the further development of life, bearing fruit according to the nature of our deeds, the irrationality of all hatred, envy, and malevolence becomes apparent, and room is left only for the aspirations of an unbounded and helpful sympathy with all evolution of life.

Buddha is, so far as we know, the first prophet who proclaimed the paramount importance of morality in religion. At the same time He is the first positivist, the first humanitarian, the first radical freethinker, the first iconoclast, and the first prophet of the Religion of Science. The more we become acquainted with the original writings of Buddhism, the more are we impressed with the greatness of Buddha's far-seeing comprehension of both the problems of religion and psychology. To be sure, he had not the same scientific material at his disposal that we have to-day, but the fundamental problems in philosophy, psychology, and religion, are much simpler than our philosophers would make us believe. Buddha saw in great outlines the solution of the religious problem, and pronounced boldly a religion which stood in contradiction to all that which by Brahmans was considered as most essential to religion. In a word, he pronounced a religion based upon facts which should replace a religion based upon the assumptions of belief.

Many Buddhist doctrines, especially some of the most salient moral maxims, have reappeared in Christianity, where they assumed a less abstract and more concrete

shape, so as to appeal more directly to the energetic races of the North.

(Dr. Paul Carus's "Buddhism and its Christian Critics",
p. 308—310.)

THE VEN. ANAGARIKA DHARMAPALA.

The Venerable Anagārika Dharmapala left Calcutta on the 4th July last on an extended tour and has visited Patna, Benares, Punjab and Kashmir; and on the 18th August he attended the Hindu Maha Sabha at Benares by special request from the President, Pandit Madan Mohan Malaviya. He is expected to return to Calcutta by the beginning of September.

THE BIRTHDAY ANNIVERSARY OF MRS. MARY FOSTER.

The birthday anniversary of Mrs. Mary Mikahala Foster of Honolulu, Patron of the Maha Bodhi Society, falls on the 21st September 1923. There will be a celebration in her honour at the Sri Dharmarajika Vihara, Calcutta and at the Maha Bodhi College, Colombo. Her marvellous generosity has enabled the Anagarika Dharmapala to extend the work of the M. B. S. in many directions. May she live long enjoying perfect happiness.

THE BUDDHA GAYA QUESTION.

MEETING AT BHUTIA BUSTI MONASTERY.

A large and representative meeting of Buddhists was held at the Bhutia Busti Monastery, Darjeeling, on Sunday, 19th inst., at 12 noon, presided over by the Ven. Lama Karma Chodar, Head Lama of the Monastery.

The purpose of the meeting was to consider the question of the Buddhist Temple of Buddha Gaya, now in the possession of a Hindu (Saivite) Mahanth. The members of the following Associations assembled.—The Darjeeling Buddhist Association, the Tamang, the Lepcha, the Khumbuwa, the Sikkimese, the Bhutanese, and the Khampa Buddhist Associations, and the Buddhist members of the Hillmen's Association, with whom were present Lamas from Tibet, Nepal, Sikkim and Bhutan. After the history of events at Buddha Gaya had been recounted, and the present situation explained, the following resolution was passed: That this meeting (of the Associations named) under the presidency of the Venerable Lama Karma Chodar is unanimously of opinion that the Temple of Buddha Gaya and its precincts should be restored to the Buddhists to whom they belong in right and equity from the very beginning of Buddhist history; and the Buddhists here assembled beg most humbly to submit this resolution to the consideration of the Government of India which they know to be at all times disposed to deal justly and impartially with the religious rights and claims of all peoples under its governance and jurisdiction.

It was also unanimously resolved that copies of this resolution should be submitted to His Holiness the

Dalai Lama of Tibet, and to their Highnesses the Maharajas of Sikkim, Nepal and Bhutan, with the respectful request that they will extend such support and influence as are within their power towards the attainment of the object expressed by the resolution.

—DARJEELING ADVERTISER.

CONQUEST OF SINDH.

In Sindh like elsewhere in India Buddhism was on its decline when the Muhammadan invasions began. One cannot believe that the Buddhistic governor of Budhiya while going over to M. Qasim could have "aided him in plundering the country, capturing Sisam and slaying or dispersing the chiefs of Budhiya." This is probably a colouring given by Muhammadan historians. It is easy to conceive that a quiet, pacifist, religious and unmilitant Buddhist governor and his men finding themselves unable to resist the attack surrendered to avoid loss of life and property against the wishes of the Hindu population but to say that they would go the length to which the quotation below makes us believe is hard to imagine. The moral deducible from the quotation is that a house divided against itself is bound to fall. In its efforts to supplant Buddhism Brahmans little thought at the time that they were paving the way for a foreigner to conquer the country. The enlistment of Indians in Arab forces is only a repetition of what they had done on the occasion of Alexander's invasion. (326 B. C.).

SHEONARAIN.

"The Siwastan campaign is interesting, if for nothing else yet for the fact that we now begin to perceive, what comes out still more plainly in the next and most important scenes of the invasion, that the Arabs were not wholly—dependent for their success on the ability of their young

leader* and their own valour. It was their fortune to undertake the conquest of Sindh at a time when the struggle between Buddhism and Brahmanism was still in progress, when a weak prince was on the throne, and disaffection and treason were rife. We find frequent mention of Samanis in the Chach Nama. This was the form which the Arabs gave to the appellative Shramana, by which the class of Buddhist ascetics was known, but they appear to have applied it to Buddhists holding positions of authority as well as to those who were actually monks or devotees. The governor of Nirun was a Samani, and he showed alacrity in surrendering to the Arabs. At Moj, where M. Qasim halted before beginning the siege of Siwastan, the leading man was Samani. He received the Arabs with cordiality, and with his brother Samanis exhorted the governor of Siwastan to make his submission. "We are Nasiks" (they wrote to him); "our religion is one of peace and our profession is averse from violence. You dwell in a lofty citadel, but we have to fear loss of life and property from the Arabs." When the governor resolved to fight they remonstrated, saying: "You cannot contend with the Arab force: life and property must not be brought to destruction through your obstinacy." And when this proved unavailing they resorted to open treason, writing to—Muhammed Qasim: "The population which consists of cultivators, artisans, traders, and the lowest sort are ill-disposed to Bachra, and are not bound to him. He has no forces to oppose to you, and cannot give you battle." Thus encouraged, the Arab leader prosecuted the siege

(*) He was only 17 years of age when appointed by his uncle Hajjaj to the command of the Sindh Expedition, and he cannot have been more than 21 or 22 when he was tortured and executed, in pursuance of a blood-feud by Hajjaj's successor in Iraq.

(†) Moj may have been a kind of suburb of Siwastan where there was a Buddhist settlement or a monastery.

with vigour and soon gained possession of Siwastan. The governor of Budhiya was a Samani. He did his utmost to dissuade his people from resistance, and failing in his unpatriotic object, went over to M. Qasim and actually aided him in plundering the country, capturing Sisam, and slaying or dispersing the chiefs of Budhiya. Among these chiefs themselves there was dissatisfaction owing to an act of severity on the part of Prince Dahir, and though they did make one stand for their country that effort sufficed to exhaust their courage and loyalty, and they followed the general example of their order in speedily submitting to the invader.

In recording all this, the chronicler fails not to give the story that dash of colouring which is essential, if Muslim taste is to be satisfied. The advent of Islam is found to have been long predicted in the country. At Dewal, M. Qasim had this encouraging assurance from two different authorities of that place. The Chief of Budhiya, endeavouring to dishearten his people who desired to fight, informs them that the monks have found in their astrological books that this territory is to be conquered by the army of Islam." After his defection he repeats the same thing to M. Qasim, tells him that in the failure of the attempted night-attack "a miracle has been manifested," that it is certain that the conquest of Sindh has been divinely decreed, and concludes: "As for me I make my submission, and will give you my advice and be your guide in he conquering and overthrowing of your enemies." Such was the state of things as seen in the light of Muhammedan imagination. But the consultation of seers and astrologers in order to ascertain what were the divine decrees, must have been quite superfluous for people endowed with ordinary powers of observation, who could see those decrees written plainly in a kingdom divided against itself by religious antagonism, in the feebleness and misgovernment of its prince and the universal disloyalty of the ruling class.

(To be continued)

REVIEW.

"BAUDDHA BHARAT" (BUDDHIST INDIA)

By Sreejut Sarat Koomer Roy. Price Rs. 2.

The Buddhist period of the history of India is undoubtedly the best and the most important one. History of this period is still enveloped in darkness. No attempt has yet been made to write a connected history of this period though ample materials are available. The late Dr. T. W. Rhys David's Buddhist India furnishes some information about this period. His labour has given impetus to the students of Indian history who are making researches in this field. Some earnest scholars have taken up the work of collecting the materials for writing a complete history of Buddhist India. Our young friend Babu Bimala Charan Law, M.A., B.L. has thrown up much light by his important and scholarly publications "Khatriya clans in Buddhist India" "Historical gleanings" "The Buddhist Conception of spirit" and the "Life and work of Buddha Ghosha" these works and the works of other Eastern and Western scholars have given a vivid picture of the different phases of Indian society of this period.

Up till now, no attempt has been made to write out a connected history of this period in Bengalee.

We are very thankful to Babu Sarat Koomer Roy for presenting us "Bauddha Bharat" a short history of the period written in simple Bengalee. This is not the translation of the "Buddhist India" of Mr. Rhys David's, nor an imitation of it. It is a new compilation made from various books. It contains the account of the Great Buddha's attempt to elevate the people in morality which led to a vast civilization in India. The Sangha of the disciples of the Buddha is the most important factor in the history of Buddhism. "Bauddha Bharat" gives a very beautiful and short description of the Sangha. Its rise and fall, its influence over the society of the period and *vice-versa*. The first four chapters will be interesting to those who like to read the history of the period and the other seven chapters describe the rise and spread of Buddhism, Buddhist universities, Astronomy, Ayurveda, Buddha jatakas, economic and social condition, Buddhist Art and the decline of Buddhism. The book is interesting and instructive. We wish the author every success. He is already known to Bengali readers by his various publications. The book is to be had of "Mahabodhi Book Agency," 4A, College Square, Calcutta.

S. P.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

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MRS. MARY MIKAHALA FOSTER OF HONOLULU.

On the 21st September the Maha Bodhi Society celebrated the birthday anniversary of the gracious lady who since the year 1906 had been helping Anagārika Dharmapāla with the love of a mother to carry on the work of the Maha Bodhi Society. It sounds more like a romance how this kind-hearted lady born in Honolulu should take such an active part in the great and glorious work of the Maha Bodhi Society whose object is to rescue the central shrine at Buddhagaya and to revive the lost Dharma of the Tathāgata in the land of His birth.

The greatest gift according to the Blessed One is to give the Dharma to the suffering world. By listening to the Dharma the evil doer follows the path of righteousness. In this world there are religions that preach the path of

righteousness and the path of unrighteousness. To the latter class belong such religions that teach the slaughter of animals and offer a premium to drunkenness. The religion of the unrighteous proclaims the destruction of innocent life either for food or pleasure; teaches to steal property of others who do not belong to their sect; to commit adultery with other people's wives, to utter falsehood for one's own gain; to drink intoxicants, to destroy other religions or to vilify them. The only religion that teaches a purifying morality is that which was proclaimed by the Blessed One. The religion of the Vedas was only for the high born, the low born was not allowed to listen to the Vedic mantras. The sacrifice of innocent animals was part of the early Vedic religion. The Brahmans who belong to the agnihotri class were very fond of beef. The early Brahmans ate beef and drank wine and went after other women. The science of sexuality was enunciated in the Atharvana Veda. There is a religion in India called the "Pañcamakara dharma", wherein the sectarian is called upon to eat meat and fish, to drink intoxicating wine, to commit adultery, and to suggest obscene symbols to inflame the sexual passions. The religion of the Semitic races that had their birth in Arabia were for the nomadic barbarian. The older religion made God a beef eating, wine drinking personality, whose command was to kill them that did not accept the ordinances enunciated by his prophets. The prophets were of the immoral type. Some went after other men's wives, and got them to divorce the latter in order to become the wives of the prophets. Those who did not accept the Semitic god were to be killed or

enslaved if they decline to pay the slave tax. Slavery is part of the Semitic religion. Slave trade was the monopoly of England until it was stopped by the efforts of British philanthropists. Men become religious to become morally better; but there are religions that make good men bad by the immorality of their abominable doctrines. India had the best of moral religions based on a purifying psychology; but the priests of ceremonial religion who loved ganja, bhang, meat and wine and immoral sexual intercourse succeeded in weakening it, and when they regained power persecuted it. India divided fell an easy prey to the cohorts of Moslem Arabia, and the Aryan religions were crushed. India since then had not been able to assert her right to preach her own religion to her people; while the adventurers had been for nearly eight centuries converting the Indian people to the alien Semitic faith of Arabia. The ancient Indians went to other lands and preached their Doctrine to the people, of whom some followed the Brahmanical gods and the others accepted the Blessed One as the supreme Teacher. Semitic religion is unsuited to the Indian soil. India has been converted into a barren waterless desert because of the prevalence of Semitic ideas. The Indian Hindus lost their virility with the advent of Moslems, who persecuted the national faiths. Moslem oppression continued until the death of Aurangzeb, and ceased with the advent of the British. But for the enlightened British who govern the country the majority of the Indians would have become Mohammadans.

There are three missionary religions, viz, Buddhism, Christianity and Muhammadanism. Buddhism was des-

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troys by the Mohammadans who invaded India. The lay Buddhists were forcibly converted, the Bhikkhus were massacred and the libraries were burnt, and the holy sites were occupied by the ruling class.

Buddhism teaches mercy, compassion, and love to animals as well as human beings, while Muhammadanism Saivism and Christianity preach a contrary doctrine. They destroy the characteristic of mercy from the heart of the adult and the child.

After a period of nine centuries Buddhism is being preached by the Maha Bodhi Society to the people of India. The extensive area is full of promise; but the labourers are few to preach the Doctrine of Compassion. To the arrogant haughty brahman the human being who belongs to a lower caste is a repulsive creature. He could tolerate the Christian and the Muhammadan but he will not tolerate the *chamar* and *namasudra* who belong to the outcaste category. The result is that they embrace either Christianity or Muhammadanism. The Brahman worships the cow, and yet allows the depressed class people to embrace the Semitic creed which ordains the killing of the cow both for food and sacrifice. The blood of the slaughtered cow is given to the god, and the flesh goes to the belly of the sacrificer. Every low caste man that leaves the Hindu fold and embraces the Semitic creed becomes a cow killer. A more bigoted, conceited class of people does not exist than the priestly class of Brahmans. Love they have not; they will follow the code of some ancient antiquated law giver who laid down cruel laws to keep the power in the hands of the Brahmanical hierarchy. The code of laws promulgated

by the Brahmanical lawgivers have been translated into English by Oriental scholars and published by the Secretary of State for India under the editorship of Max Muller. These laws have become now the inheritance of the British bureaucrat, who after studying them thinks like the Brahman, and begins to hate the dark complexioned races in all lands. The haughty spirit now being shown by the British was entirely unknown in the early days of the establishment of British power in India. They should read the Buddha doctrine instead of Brahmanical griha sutras.

The Maha Bodhi Society began work in 1891 and appealed to the Buddhists of Arakan, Burma, Siam, Combodia, China, Japan and Ceylon. Year after year the appeal was made but it fell on deaf ears. Arakan in the first year helped a little, Burma gave Rs. 13000; Ceylon contributed Rs. 23,000/; Japan, Tibet, China and Siam gave nothing. The work could not be stopped, and the General Secretary Dharmapala made a vow that he will not give up the work. His father supplied his wants and he exerted to keep up the work. Friends sent him occasionally help, and for seventeen years the Anagarika lived in a rented house, and the time came that friends ceased to help him to pay even the monthly rent of Rs. 60.

In September 1893 the Anagarika was present at the Chicago Parliament of Religions, and his speeches attracted attention throughout the United States. A month after he left San Francisco for Japan via Honolulu, and when the steamer arrived in the harbour of Honolulu, a number of ladies and gentlemen came on board to meet the Buddhist delegate. Never did he anticipate that among them

was the lady who was to become the Patron of the Maha Bodhi Society. For seventeen years the Society had no permanent quarters, and in July 1908 came help from the gracious lady, which was sufficient to purchase the small building at 46, Baniapooker Lane, Calcutta.

In June 1915 the Government of India at the request of the Government of Ceylon interned the Anagarika at Calcutta. But for the help that he received from Mrs. Foster to build the Vihara in Calcutta, he would have died of inanition. Since 1900 it had been the desire of the Anagarika to purchase a house in the University Square to be converted into a preaching hall, and in 1915 it so happened that circumstances were made favourable to purchase the house whereon the present Dharmarajika Vihara stands. The discovery of Relics at Taxila afforded the then Minister of Home Affairs, Sir Sankaran Nair to offer a Relic to the Maha Bodhi Society, provided they built a Vihara in Calcutta to enshrine the same. The house was purchased in July 1915, and the offer of the Government of India came in June 1916. The Buddhist world was appealed to, but no response came, and the letter addressed to the King of Siam was forwarded by the Siam Foreign Office to the Government of India, for inquiry with a note to stop the Maha Bodhi Society from "pestering" the Government. That was a remarkable communication from a Buddhist monarch in reply for help solicited to build the first Vihara in India after a period of thousand years of oblivion. Denied help by the Buddhists the Anagarika forwarded a copy of the letter of the Government of India to Mrs. Foster with a request that it would be an act of great merit if she would

help to build the first Vihara in India, and the response came with a draft for £1200, to be followed year after year with an equal or larger donation.

From 1905 to 1912 year after year a donation of Rs. 3000 was received from Mrs. Foster, which the Anagarika applied for Buddhist work, in Ceylon in founding schools, in the establishment of the Maha Bodhi Printing Press, and a weekly newspaper under the name of "Sinhala Bauddhaya", which became a vehicle for the promulgation of religious, social, industrial, agricultural, views among the Sinhalese. It was stopped by the Government of Ceylon during the riots in 1915 and remained suspended until June 1922. In order to show his gratitude to Mrs. Foster the Anagarika visited her in Honolulu in June 1913, and the gracious lady pleased at the visit gave a further donation of Rs. 60,000 to establish a free hospital at Colombo in the name of her father, her husband and her friend. The hospital was established in the building at 2 Darley lane, which was gifted to the Anagarika by his late father and valued a lakh of rupees. Since 1914 the hospital is being daily used by patients of all religions and nationalities, and the number of patients treated free with medicines is over 200,000. Being pleased with the work of the Anagarika she sent in November 1919 on the day the Armistice was signed 50,000 U.S.A. Victory Bonds whose interest is expended for the manifold works of the Maha Bodhi Society. Her last donation reached the Anagarika with the letter which is reproduced below.

CHICAGO III. May 21, 1923.

My Dear Brother,

Your letter of April 12th reached me in Chicago today. I left San Francisco on May 12th, to visit my sister living in this town and your letter was forwarded to me.

I note what you state in regard to self denial on your part. The money sent you is for you to use for your comfort as well as for the work you are accomplishing.

I am grateful to you for all you have done for me. Please grant me this one wish. Do take care of yourself and take enjoyment and make enjoyment by being with your mother more often.

Live for your work, that is by taking good care of your health and give yourself more comforts. Have pleasant Quarters such as you should have, in which to receive your friends. Take the money for it for you deserve it and I insist, take good care of yourself for my sake.

I thank you for the itemised accounts of the good work you have accomplished with the money sent you.

How often the thought comes to me how wonderful your work has grown. You must have given yourself very little rest to accomplish such good results.

Words cannot express my gratitude, and how fortunate indeed it has been to me to have met a man so unselfish. As I said in the beginning "We will work together and the honor must be as much mine as yours."

Me ke Aloha Nui

Your Sister,

MARY E. FOSTER.

Please give my Aloha Nui to your mother.

BUDDHIST SERVICE.

(Continued from page 347 of the last issue).

Officiant.

Cease to do evil. Learn to do well.

Cleanse your own heart.

This is the Religion of the Buddhas.

Thereby to live aright, let us take THE FIVE PRECEPTS and regulate our lives thereby.

Kill not for pity sake, and lest ye slay, the meanest thing upon its upward way.

Let him who would keep the precepts, not kill or cause to be killed, any living thing, nor let him approve of killing in others. Let him refrain from hurting all creatures, both those that strong and those that tremble in the world.

The Scriptures sayeth :—Be kind and benevolent to every being and spread peace in the world. If it happens that thou see anything killed, thy heart shall be moved by pity and compassion.

As a mother at the risk of her life watches over her child, her only child, so let every one cultivate a boundless friendly mind toward all things—above, below, and across, unobstructed without hatred and enmity.

Whether any man kill with his own hand, or whether he commands others to kill, or sees with pleasure the act of killing, all are equally forbidden by the law.

Therefore he who belongs to the Order of the Buddha, will avoid taking the life of any creature, were it only an ant or a worm.

RESPONSE. ALL TOGETHER.

I will obey the precept to refrain from destroying the life of Beings.

Officiant.

By greed or force, or fraud, what is his own.

Give freely and receive, but take from none.

Whoso is charitable is everywhere beloved ; by the kind and good he is prized as a friend, and at death his heart is at peace. To give alms, to live a blameless life, to take care of relatives To live according to the precepts. This is the greatest Blessing. Not for the sake of my own well being, do I practice universal benevolence, but I love to do good unto all the world. The richest man, if not of contented mind, must be liable to pain and loss, the poor man who lives in content may truly be called rich.

RESPONSE. ALL TOGETHER.

I will obey the precept to refrain from stealing.

Officient.

Touch not thy neighbours' wife, neither commit
Sins of the flesh unlawful and unfit.

From lust springs sorrow, from lust springs fear, whoso is wholly free from lust knows neither sorrow nor fear. Beware of bodily anger, and control thy body : leave the sins of the body, and with thy body practice virtue. Let a wise man remove all impurities, as a smith refineth silver, piece by piece, little by little, and from time to time. To be unbridled in the pursuit of the sensual delights of the world to cherish lascivious desires, to live in impurities. To be needlessly unbelieving ; to be unjust ; to be obstinate, This and not the mere eating of flesh is impure. Self restraint and purity, the knowledge of the Noble Truths The realisation of Nirvana. This is the greatest blessing.

RESPONSE. ALL TOGETHER.

I will obey the Precept to abstain from unchastity.

Officient.

Bear not false witness, slander not nor lie ;
Truth is the speech of inward purity.

Thou dost not well to entice me into evil ways, as the Perfect One acts so he speaks, as the Perfect One speaks so he acts, and

because he speaks as he acts, and acts as he speaks, he is called the Perfect One.

If thou sayest no one will ever know that thou doest evil,
Is the deed any the less evil for that?

Officient.

Thought in the mind has made us, what we are by thought was
wrought and built.

If a man has evil thoughts, pain comes on him as comes the
wheel the ox behind.

All that we are is what we thought and willed, our thoughts
shape us, and frame, if one endure in purity of thought
Joy follows him as his own shadow, sure.

RESPONSE. ALL TOGETHER.

I will obey the precept to refrain from falsehood.

Officient.

Shun drugs and drinks which work the wit abuse
Clear minds, clean bodies need no Soma juice.

The laymen who holds to the precepts and adheres to the
Teachings will not be addicted to strong drinks, he will never
invite anyone to drink, neither will he approve of drinking in
another. Since he knows that it all ends in madness, for follow-
ing upon drunkenness, fools fall into vice, and induce others
to drink.

Men shun this evil, which is the haunt of all other, this madness,
this foolishness in which the witless only find delight

To abhorre sin, to abstain from strong drink,
This is the greatest Blessing.

RESPONSE. ALL TOGETHER.

I will obey the precept to abstain from all drugs and drinks that
tend to procrastination.

Officient Recites :—

CHANT OF AMITY.

He that is proven apt for highest good
By understanding what alone brings Peace.

What should he do? He should be capable,
 And straight, Yea, most upright, of gracious speech
 And gentle, void of all conceit of self,
 And free of cares and light in worldly goods,
 Tranquil in faculties, modest, and discreet,
 And void of greed when visiting the folk.
 Let him do no mean thing such as would cause
 Other and wiser men to censure him.

Now let all creatures joyous be and safe :
 May it be theirs to dwell in happiness :
 Yea : everything that breathes, weak (in the faith)
 Or strong, or whether he be long or short,
 Or of a middle size, or great or small,
 Or seen or unseen, dwelling near or far,
 Or born or such as seek rebirth, yea all,
 May it be theirs to dwell in happiness :
 Let none deceive another, nor despise
 Who'er it be, nor let him out of wrath
 Or enmity desire another ill.

E'en as a mother watches o'er her child
 Her only child, so long as life doth last
 So let us for all creatures, great and small,
 Develop such a boundless heart and mind,
 Aye, let us practice love for all the world
 Upward and downward, yonder back and forth,
 Uncramped, free from all ill will and enmity,
 If in this ecstasy of love a man hold fast,
 Standing or walking, when he sits or rests,
 So shall he banish slackness :—Men shall say :
 The perfect life is seen within this rule.

Doth but he keep aloof from errors' view
 Walking in virtue, gifted with insight,
 If he suppress the greed for sensuous joys
 N'er shall that man come back again to birth.

"DHAMMA CAKKA PPAVATTANA SUTTA."

THE SETTING IN MOTION OF THE WHEEL
OF THE MOST EXCELLENT LAW.

THE FOUNDATION OF THE KINGDOM OF RIGHTEOUSNESS.

TOGETHER. ALL SING.

How transient are things mortal :
How restless is man's life :
But peace stands at the portal
Of death and ends all strife.
Life is a constant parting
Once more the stream is crossed :
But think ye who now stand smarting
Of that which ne'er is lost.
The past can't be recovered
And yet it is not gone :
Love's ties cannot be severed,
Love's blessing will live on.
All rivers flowing, flowing
Must reach the distant main :
The seeds which we are sowing
Will ripen into grain.

Recitation from "THE LIGHT OF ASIA".

Beginning at the latter part of the eighth book, as follows :—

"OM : AMITAYA : MEASURE NOT WITH WORDS

TH' IMMEASURABLE :"

The Officiant delivers an address on

"THE NOBLE EIGHTFOLD PATH".

"There is a Middle Path, O Monks, the two extremes avoiding, by The Tathagata attained : A path which makes for insight and gives Understanding, which leads to Peace of Mind, to the Higher Wisdom, to the Great Awakening, to Nibbana ;"

This is the Noble Truth of the Way
That leads to the Ending of Suffering

That Way is The Noble Eightfold Path
Of Right Views, Right Intentions,
Right Speech, and Right Actions,
Right Business, Right Effort,
Right Memory, Right Rapture.

TOGETHER. ALL SING.

The Buddhist Hymn.

The Dhammapada—387.

Bright shineth the sun in his splendour by day,
And bright the moons radiance by night :
Bright shineth the Hero in battle array,
And the sage in his thought shineth bright ;
But by day and by night, none so glorious, so bright
As Lord Buddha, the source of all spiritual light,
But by day and by night, none so glorious bright
As Lord Buddha, the source of all spiritual light.

Concluding Reading from The Scriptures. Chapter No. 46
from "The Gospel of The Buddha".

THE PROMISE OF THE LORD METTEYYA.

Officiant Recites

THE METTAYYA INVOCATION.

O May it be my lot to meet with Him,
The Lord Metteyya : He, Buddha supreme,
Shall lead vast multitudes across Samsara's Stream.
When I have found Metteyya, may I be
Versed in the Scriptures three, and face to face
The Lord of Mercy then in Wisdom I shall See.

Buddhaghosasuppatti, Gray, p. 68.

The final Invocation.

THE STAR INVOCATION.

O Master of the Great White Lodge
Lord of the Religions of the World,
Come down again to the earth that needs Thee

And help the Nations that are longing for thy Presence.
 Speak the word of Peace, which shall make the People
 To cease from their Quarrellings,
 Speak the Word of Brotherhood
 Which shall make the warring classes know themselves

as one.

Come with the light of thy love ; come in the splendour
 Of thy power, And save the World which is longing
 for thy coming,

O THOU who art the Teacher alike of Gods and Men.
Officiant.

CONCLUDING BENEDICTION.

May The Power of The Lord Buddha shine upon you,
 Permeate you, and remain with you always,
 Now and throughout the ages, even to Nirvana.

PEACE TO ALL BEINGS.

JAPANESE EARTHQUAKE.

According to a wireless message received from Admiral Anderson, commanding the United States Asiatic Fleet, the latest unofficial reports estimate the dead in Tokio and Yokohama at 240,000 and injured at 450,000.—*Reuter.*

Different accounts from the area of the disaster show that the earthquake affected the Prefectures of Tokio, Kanagawa, Shidzuoka, Chiba, Yamanashi, Saitama, Haraki, Nagano, Guma, and Tochigi. The total area is 20,000 square miles with a population of fifteen millions and comprising large cities like Tokio, Yokohama, the Yokosuka, and foreign tourist resorts like Kamakura, Hakone, and Nikko.—*Reuter.*

The Government is boldly facing three gigantic problems arising out of the greatest disaster in the history of Japan, namely :—

(1) Providing food, shelter, and clothes for over two million

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people in Tokio and many more millions in the other cities and districts affected. In this connection the Emergency Commandeering Act will enable the authorities to requisition material and relief work being organised by the whole nation.

(2) It is facing the problem of the maintenance of order in Tokio and the other cities where already disorder, looting, and violence are reported, and to combat which martial law and other military measures have been adopted.

(3) It has to face the problem of the reconstruction of Tokio and other cities, railways, telegraphs, telephones, and roads. It is estimated that at least one thousand million sterling will be required before reconstruction is completed.—*Reuter*.

A Reuter message from San Francisco says that a better complexion is put on the Japanese disaster by a report received from the Iwaki Wireless Station which says that the Japanese Ministry for Home Affairs estimates that 10,000 people died in Tokio and 100,000 in Yokohama.

Conditions in Tokio are improving. The water system has been repaired throughout the capital, and street-lighting has been restored in four wards. Food-supplies are arriving.

Six warships have arrived off Yokohama and Shinagawa with cargoes of rice.—*Reuter*.

According to eye-witnesses' accounts of the horrors of Tokio many refugees died of the great heat of the conflagration of 150 degrees Fahrenheit registered at one time.

The sufferings of millions of refugees in East Shidzuoka were aggravated by torrential rains. Scores of thousands from Tokio have taken refuge near the River Sumida. Some of them, maddened by privations, threw themselves into the river, in which innumerable bodies of the victims of the earthquake are floating.

Tens of thousands of destitute refugees who gathered in the Unyeno Park presented a pitiable spectacle. Many sick and aged people have been trampled to death or are dying.

The Lord Mayor of London announces the opening, at the

Mansion House, of a fund for the relief of the Japanese sufferers.

The British Naval authorities have been instructed to render all possible assistance to the Japanese authorities.

The Air Ministry has received a telegram from Limassoe reporting that severe earthquake shocks were experienced there at ten o'clock last night, and milder shocks between three and 4-30 in the morning.

It is declared in White House that President Coolidge is determined that the Government should put all its resources at the disposal of the Japanese authorities for the relief of the victims of the earthquake.

All the vessels of the Shipping Board, now in Far Eastern waters, have been ordered to carry out relief duty.

The American Red Cross has started a campaign for raising five million dollars for the relief of sufferers.

The British Columbia Government, in conjunction with the Timbermen's Association, will offer a large contribution of lumber to assist in repairing the devastated regions in Japan.

An Anglo Jap-Chinese Earthquake Relief Committee has been formed and is shipping rice to Japan.

The Cabinet has agreed to raise the embargo on the export of rice in order to facilitate supplies to Japan. It has also voted \$200,000 for the relief of distress.

The newspapers are drawing attention to the effects of the Japanese disaster on the balance of world-power. They are of opinion that the devastations in Japan, if they are not overstated, compare with the war devastation in France. Japan's losses are possibly heavier than those she suffered in the Russian war, and it looks as if all round the Pacific a consciousness of somewhat changed proportions of national strength might soon have to be felt, and with it will come some perceptible modification of existing policies.

It is urged, however, that if Japan has indeed been gravely weakened, and perhaps temporarily disabled for self-assertion

or even self protection, no diplomatic advantage whatever should be taken of her misfortune. Japan should be treated during any period of infirmity just as handsomely as if in the prime of her strength. It is pointed out that if the provisional forecast given at Osaka, that it will cost a thousand millions sterling to rebuild the ruin cities and towns of Japan, is correct, the earthquake will add to Japan's National Debt a sum exceeding the whole of the National Debt inflicted on England by the Napoleonic Wars.

On the other hand, emphasis is laid in some quarters on the recuperative power of the Japanese. It is recalled that the great city of Osaka was nearly wiped out by fire fifteen years ago, but now it had been completely rebuilt with fine new quarters in European style.

The following cable information has been received by the Japanese Consul-General at Simla from the Japanese Consul-General at Shanghai, China, regarding the earthquake disaster in Japan :—

A telegraphic message despatched by the Kure Naval Station says that, although there is no authentic information regarding the damage done by the earthquake around Tokio, it is reported that the casualties are enormous. Information received from various sources is summed up as follows :—

In Tokio numerous large Government as well as commercial buildings have been demolished, and the city has been practically wiped out by fire. One million people are homeless, and the casualties amount roughly to 1,500,000. Yokohama, Kamakura, Yokosuka, and Hakone have sustained great damage. Martial law has been proclaimed both in Tokio and Yokohama. For the purpose of relief for sufferers a Bureau in connection with the earthquake disaster has been established.

The installation ceremony of the new Yamamoto Cabinet was held on the 2nd September, but two Cabinet members, namely, M. Okano and M. Hiranuma, were reported to be missing.

H. I. H. Prince Kayo and H. I. H. Prince Yamassina are reported to be dead. Field-Marshal H. I. H. Prince Kanin is reported to be missing, and Prince Matsukata and Viscount Takahashi, the ex-Premier, are reported to be dead.

As all telegraphic communication east of Shizuoka has been interrupted since the 1st September detailed information regarding Tokio and its neighbourhood is not obtainable.

“ROKWAN,” SARNATH, BENARES,

7th September, ²⁴⁶⁷
1923

DEAR CONSUL-GENERAL,

The appalling destructive catastrophe which has devastated Tokio and Yokohama, killing 300,000 helpless people has caused me great pain, and I am sending the whole of my monthly allowance for the relief of the sufferers of the land that I love as my own.

I visited Japan in the year 1889, then again in 1893, then again in 1902, then again in 1913. I have pleasant recollections of the kindness shown to me. In fact I came to Buddhagaya and Benares with a Japanese priest in January 1891, from Colombo, and I resolved to remain at Buddhagaya, and he returned to Japan. Since 1891 I have been trying to revive Shakya Muni's Religion in India, and the Maha Bodhi Society is going to erect a temple at Rokuwan in Benares where Shakya Muni Butz first preached His Religion, 2500 years ago. The British Government gave us land worth Rs. 10,000 at Rokuwan, now Sarnath to erect the Temple, whose foundation was laid by the Governor of the Province in November last. I was shocked when I read the telegram, and I thought it might have been an exaggeration.

I shall return to Calcutta next week but I don't want

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to wait, because I feel I must give my personal contribution without delay. In giving my whole month's allowance I am making a sacrifice, and Shakya Muni Niorai hath said that the greater sacrifice is the better.

A thousand million pounds have to be raised; but the loss of noble lives of 200,000 is of immeasurable value. Nature has no love, but rational and spiritual man feels, and his compassion is aroused.

Please accept the poor gift of a solitary follower of Shaka Muni Butz because of the love he has to the noble Japanese race.

ANAGARIKA DHARMAPALA.

CONSULTTE-GENERAL OF JAPAN.

CALCUTTA.

Cecil Hotel, Simla.

DEAR REVD. DHARMAPALA,

I have the honour to acknowledge the receipt of your letter dated Sept. 7th, 1923 forwarding me therewith a cheque for Rs. 500 to be donated for the relief of the sufferers of the terrible earthquake disaster in my country.

I appreciate every word you used in expressing your deep sorrow and sincere sympathy over the catastrophe we have had in Japan and words fail me to express to you my heartfelt thanks for your kindness and sincerity when you wrote to me that your donation of Rs. 500 is the donation of your whole monthly allowance.

Permit me to ask you that you will kindly accept my sense of profound gratitude for your kindness and you will be assured that I shall send your donation to the competent authorities in Japan.

I telegraphed to you on September 12th, in acknow-

ledging the receipt of your letter and I am very sorry that I could not avail myself to write to you earlier than this simply because I have been exceedingly busy at work in connection with the earthquake disaster and I hope you will please understand the reason why it so delayed in acknowledging the receipt of your letter.

Very sincerely yours,

(Sd.) YOSHIO IWATE,

Consul-General for Japan at Calcutta.

URGENT APPEAL TO THE INDIAN PEOPLE.

Our brethren of Japan, who have always looked with affection on India as the land of birth of the Lord Buddha, the Teacher whom they follow, have been made the victims of an unprecedentedly disastrous earthquake, which in an hour, has destroyed large parts of great cities with their majestic, small and great buildings, killed lakhs of human beings, and destroyed many crores worth of property. Tokio and the adjacent towns have been all destroyed and millions are dying for want of food. The very sad occasion has come to show our love to the great race which has held up the torch of what may be regarded as one branch of the Indian civilization for 1300 years. Every Indian should rise to the occasion. Rajas, Maharajas, Nawabs, Pandits, Maulvis, Zemindars, Talukdars, down to the poorest ryot should give generously and liberally his quota. We make the appeal to every Hindustani to send at once without delay money to accredited persons, duly appointed at public meetings, for transmission to the Consul General of Japan at Simla. Every town should hold meetings and raise subscriptions without

delay. Let us not let pass this grievous occasion without showing our sympathy to the people of Japan in their dire misfortune.

Let us not delay. Every anna, every rupee helps. Millions are starving. Let us show our sincere love to our Japanese brothers by giving generously in their utter need for hundreds are dying by the hour.

Students of schools and colleges throughout India can help greatly by begging from door to door under accredited teachers for this benevolent purpose.

THE ANAGARIKA DHARMAPALA,
Director General Buddhist Mission.

SARNATH, BENARES.

7th September $\frac{2467}{1923}$

NYAYA-VINDU

WITH DHARMOTTARACHARYYA'S COMMENTARY.

(Translated into English by Harisatya Bhattacharyya, M.A., B.L.)

(Continued from page 360 of the last issue)

अत्र द्वौ वस्तुसधनौ । एकः प्रतिषिद्धहेतुः ॥

"Of these, two establish Affirmation (i.e., an Existing fact); one is the Mark of Negation."

Commentary :—Two kinds of the Mark lead to the establishment of Existence i.e., a positive fact, while the third establishes a negative fact; this is the reason why the Mark is said to be of three modes. The Mark is a Mark only in relation to the Proven; the Proven is the thing which is of supreme interest in a syllogistic argument. Hence the Mark which is but subservient to the Proven would vary according to the variation of the Proven; in and to itself, the Mark is not of different modes. Now, sometimes the Proven consists in a positive fact; and sometimes, it is a negative fact. Since Affirmation and Negation are exclusive of each other, it is clear that a Mark leading to the establishment of an affirmative fact would be different from a Mark which establishes a negative fact. And then again, the positive fact (constituting the Proven) may be identical with the Proven; or, it may be different from it; and as Identity and Difference exclude each other, the Mark identical with the Proven would be different from the Mark which differs from the Proven. Hence the Mark is of (three) different modes in accordance with the different natures of the Proven; in and to itself, the Mark is not such.

सुभावप्रतिबन्धे हि सत्यर्थोऽयं गमयेत् ॥

"One fact leads to another fact, if the nature of the one is dependent on the nature of the other."

Commentary :—Here it is intended to explain why there are only three modes of the Mark and no more. If the Proven be either the *cause* of the Mark or be *identical-in-nature* with

it,—the Mark becomes dependent on the Proven for its essence. Thus, we get the Nature-Mark or the Identity-Mark (*Svabhāva-Hetu*) and the Effect-Mark (*Kārya-Hetu*) and taking these two, with the Non-observation Mark (*Anupalabdhi-Hetu*), we get three modes of the Mark and no more.

तदप्रतिबन्धस्य तदव्यभिचारनियमाभावात् ॥

"Because if one is not so dependent on the other for its essence, it would not be invariably connected with the other."

Commentary :—This explains why one fact must be essentially dependent on another in order that the former may lead to the establishment of the other. A fact leads to the other i.e., is the Mark or Reason of another viz., the Proven, only if the former is invariably connected with the other and in no other way. Now, this invariable connection between two facts is possible, only if one is essentially dependent on the other. It is thus that essential dependence of one fact on the other must be established before the former can be looked upon as the Reason of the other. The relationship of the Mark to the Proven is its invariable connection with it,—definitely known and established. In other words, the Mark leads to the Proven, not because the former is *capable* of leading to the latter (like light which is *capable* of revealing its surrounding objects) but because the Mark is definitely known to be invariably connected with the Proven. The Mark is that whose existence actually necessitates as a matter of course, the existence of the Proven and not that which may possibly imply its existence. Now, this is possible, only if the Mark is essentially dependent on the Proven.

स च प्रतिबन्धः साध्येर्लिङ्गस्य वस्तु तस्मादात्मात्

साधार्यादुत्पत्तेश्च ॥

"It is the Mark that has such a relation to the Proven,—the relation being due to either its Identity with the Proven in essence or its genesis from the matter of the Proven."

Commentary :—It has been shown how one fact can lead

to another fact, if the nature of the one is dependent on the nature of the other. The Mark establishes the Proven, because it is so dependent. The Mark is that which is *dominated by* i.e., is dependent on something external to it. *It is the Dependent.* The Proven, on the contrary, is not so dominated nor so dependent. *It is that on which is dependent the other phenomenon.* The natures of the Mark and of the Proven being related in this way,—the former which is the Dependent is what *establishes* and the latter on which the Mark is Dependent is *what is established*. Let us take an example. 'The fact of being adventitious' is a fact which is a Dependent one,—as the nature of it is wholly bound up with i.e., dependent on some other fact. 'The fact of non-eternity', on the other hand, is more than 'the fact of being adventitious', although identified with it to some extent. Hence 'the fact of non-eternity' is that on which 'the fact of being adventitious' is *Dependent*,—'the fact of non-eternity' being *Independent*. Besides, 'the fact of being adventitious' is not only Dependent on 'the fact of non-eternity' but also it is definitely known and ascertained to be so. Hence it may be said that 'the fact of being adventitious' leads to 'the fact of non-eternity.'

Now, the question is, How or under what circumstances can the Mark be said to be Dependent on the Proven? Firstly, if the Mark be Identical with the Proven,—so far as its essential nature is concerned. The Mark and the Proven, as they are ordinarily conceived by us, may appear as different and distinct phenomena but in their essential nature they may be identical. Now, if the nature of the Mark is thus wound up in or identified with the nature of the Proven, it may be said that the Mark is Dependent on the Proven. Secondly, the Mark is so Dependent, if it owes its genesis to the Proven. These two are the only circumstances under which the Mark can be said to be essentially Dependent on the Proven.

अतस्त्वभावस्यातदुत्पत्तेः तत्राप्रतिबन्धस्वभावत्वात् ॥

"Because if one fact is not essentially identical with another

fact or does not owe its genesis to the latter, it cannot be Dependent on the latter for its nature."

Commentary :—In order that a fact can be said to be Dependent on another for its nature, its nature must be connected with the nature of the latter ; this is possible only if the former fact be either essentially identical with the latter or be its effect.

ते च तादात्म्यतदुत्पत्ती स्वभावकार्ययोरेवेति ।

अभ्यामेव वस्तुसिद्धिः ॥

"The Nature-Mark and the Effect-Mark respectively involve Identity-with-the-Proven and Genesis-from-the-Proven. By them two, accordingly is established a positive fact."

Commentary :—It has been shown that the Mark is Dependent on the Proven for its nature, if it is either identical with or is an effect of the Proven and that it is only the Dependent Mark which is competent to establish the Proven, consisting in a positive fact. The Nature-Mark is identical with the nature of the Proven and the Effect-Mark is its effect. Hence the Nature-Mark and the Effect-Mark are Dependent-Marks and as such, are competent to lead to the establishment of positive conclusions.

प्रतिषिद्धसिद्धिरपि यथोक्ताया एवानुपलब्धेः ॥

"The establishment of Negation also is dependent on Non-observation, as described before."

Commentary :—In order that a fact may be treated as Non-existent, the Mark in the syllogism must consist in the Non-observation of that fact. The fact in such cases is technically called the '*Drisya*' i.e., 'something which is capable of being observed.'

सति वस्तुनि तस्या असंभवात् ॥

"Because that is impossible, if the thing (positively) exists."

Commentary :—If the thing or fact which is to be denied

in the conclusion, does positively exist, it is impossible for it to be Non-observed.

अन्यथा च ॥

"And it is otherwise."

Commentary :—If the fact exists, then we cannot speak of the Non-observation of that fact, technically called the '*Drisyā*' or 'what is capable of being observed.' In such a case of the existence of the fact, we have not the Non-observation of the '*Drisyā*' but the Non-observation of the '*A-drisyā*.' It is the Non-observation of the '*Drisyā*' and not the Non-observation of the '*A-drisyā*' that leads to the negative conclusion.

अनुपलब्धिलक्षणप्राप्तेषु देशकालस्वभावविप्रकृष्टैवात्मप्रत्यक्ष-

निवृत्ते रभावनिश्चयाभावात् ॥

"Because Non-existence cannot be determined for the reason that there can be the want of the knower's perception with regard to things which have the characteristic of being Non-observed being out of place, time and essence."

Commentary :—It has already been indicated that a thing is said to have 'the characteristic of being observed,' when 'all the conditions of its being observed' are present and when it has its 'own peculiar nature.' A thing is said to have 'the characteristic of being Non-observed,'—when even one of these requisites is wanting. The '*things which have the characteristic of being Non-observed*,'—referred to, in the text above,—mean things which have only 'the conditions of their being observed' but which are wanting in 'a peculiar nature', being 'out of place, time and essence.'

The meaning is this. One may be in a proper attitude for perceiving things. If he does not perceive a given thing, it is because the thing is not existent there ; for if the thing existed there, it must have a 'peculiar nature' and as the percipient is in the proper attitude, there is no reason why the thing would not be visible. If the thing exists, it would be percep-

tible. If a thing has the characteristic of being Non-observed it is because it is non-existent. It is thus that the Non-observation of the '*Drisya*' and not of the '*A-drisya*' leads to the negative conclusion.

(*To be continued*)

CORRESPONDENCE.

UNITED LODGE OF THEOSOPHISTS,
August, 11, 1923.

My dear brother Dharmapala :

Let me thank you very much for your long letter of June 25th which I have read with care and attention.

I have known of your great efforts on behalf of Buddhism during the last many years and this letter of yours gives me an additional glimpse into your own nature and life. For this confidence I am grateful to you.

As I said to you in my previous letter I think a serious attempt through your Mahabodhi Society Journal ought to be made for presenting to the Hindus and Mohammedans of India the great teachings of the Buddha. Especially among the submerged and poor classes of India's population a steady and persistent effort to preach and promulgate the wonderful ethical teaching of the Buddha will produce untold benefit. I see there is some chance of establishing a Buddhist University on the sacred site where the blessed Lord preached his first great sermon and other attempts are being made for the resuscitation of Buddha's teachings in the land of its birth, but it seems to me that unless such propaganda is made in the vernacular among the masses, results will not be exactly as you desire. The educated and the well to do classes in India are so entangled in their own political and religious creeds that they are not ready for the pure teachings of the Four Noble Truths and the Noble Eightfold Path, but the teeming millions of India have suffered during the last many years and their very suffering has brought to them something of inner stability and purified in some measure

their psychic natures. If they make mistakes and commit blunders it is through the lack of pure spiritual teachings. The Temple priests of the various castes, charged with heredity tendencies, put forward teachings and practices which are often contrary to the pure teaching of the Vedas, the Gita and the Upanishads. The teachings of these books are too metaphysical and on account of their traditional relationship with false notions and false practices are not suited for the masses of India at the present moment, but the Five Precepts, the Four Truths, the Noble Eightfold Path and the Buddhist Paramitās, simply presented, would produce a very wonderful effect. I see that efforts are being made by the educated classes to bring the Mohammedans and Hindus together on a common platform of Sufism, while Mr. Gandhi and others are trying to unite the masses by a propaganda against "untouchability." I do not know how far this movement will succeed but their chances of success seem to me to be fewer than your chances of success if a vigorous and constructive propaganda is made for the propagation of the teachings and precepts of Buddhism. In my opinion there need be no haste made to proselytize people to Buddhism but let the teachings be presented to them, and, due to an inner change and an inner conversion, many of these people will become Buddhists. These are stray suggestions and I hope that your great and noble efforts will produce adequate results in the near future.

With best wishes and fraternal greetings

Yours very sincerely

SOME EMINENT WOMEN OF NINETEENTH CENTURY INDIA.*

BY

SATYENDRA N. GUHA, B.A.

("I have said that it cannot now be known how much of the existing differences between men and women is

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natural, and how much artificial; whether there are any natural differences at all; or supposing all artificial causes of difference to be withdrawn what natural character would be revealed.....In all things which there has yet been time for—in all but the very highest grades in the scale of excellence, especially in the department in which they have been longest engaged, literature (both prose and poetry)—women have done quite as much, have obtained fully as high prices and as many of them, as could be expected from the length of time and number of competitors. If we go back to the earlier period when very few women made the attempt yet some of those few made, it with distinguished success. The Greeks always accounted Sappho among their great poets; and we may well suppose Myrtis, said to have been the teacher of Pindar, and Corimma, who five times bore away from him the prize of poetry must at least have had merit to admit of being compared with that great name. Aspasia did not leave any philosophical writings; but it is an admitted fact that Socrates resorted to her for instruction, and avowed himself to have obtained it'.) John Stuart Mill.

1. Toru Dutt (1856-1877), a short life of twenty-one years. Her first literary attempts were in the "Bengal Magazine", which attracted the attention and won the admiration of the literary public of Calcutta of the day. Her "Ballads and Legends of Hindusthan" and "A sheaf gleaned in French fields" won appreciation both here and in Europe; and have been greatly admired by so eminent a scholar and critic as Mr. Edmund Gosse. In his introductory memoir to her "Ballads and Legends of

Hindusthan" (Kegan Paul, Trench and Co.), he makes the following observation :—

"It is difficult to exaggerate when we try to estimate what we have lost in the premature death of Toru Dutt. Literature has no honours which need have been beyond the grasp of a girl who at the age of twenty-one, and in languages separated from her own by so deep a chasm had produced so much of lasting worth.....Mellow sweetness was all that Toru lacked to perfect her as an English poet, and if no other Oriental who has ever lived can the same be said. When the history of the literature of our country comes to be written, there is sure to be a page in it dedicated to this fragile exotic blossom of song."

So far as her "Ballads" are concerned all that can be done here, just to quote the opening stanzas of two of her best compositions viz. "Prehlad" and "Savitri".

PREHLAD.

A terror both of gods and men
Was Heerun Kasyapu, the King;
No bear more sullen in its den,
No tiger quicker at the spring.
In strength of limb he had not met,
Since first his black flag he unfurled,
Nor in audacious courage, yet,
His equal in the wide world.
The holy Veds he tore in shreds,
Libations, sacrifices, rites,
He made all penal; and the heads
Of Bramins slain, he flung to kites,
"I hold the sceptre in my hand,
I sit upon the ivory throne,

Bow down to me—It is my command,
 And worship me, and me alone.
 No god has ever me withstood,
 Why raise ye altars?—Cease your plains!
 I shall protect you, give you food,
 If ye obey,—or else the chains''.
 Fled at such edicts, self-exiled,
 The Brahmins and the pandits wise,
 To live thenceforth in forests wild,
 Or caves in hills that touch the skies.
 In secret there, they altars raised,
 And made oblations due by fire,
 Their gods, their wonted gods, they praised,
 Lest these should earth destroy in ire;
 They read the Vedas, they prayed and mused,
 Full well they knew that Time would bring
 For favours scorned, and gifts misused,
 Undreamt of changes on his wing.
 Time changes deserts bare to meads,
 And fertile meads to deserts bare,
 Cities to pools, and pools with reeds,
 To towns and cities large and fair.
 Time changes purple into rags,
 And rags to purple. Chime by chime,
 Whether it flies or runs, or drags—
 The wise wait patiently on Time.
 Time brought the tyrant children four,
 Rahd, Onoorahd, Prehlad, Sunghrad,
 Who made his castle gray and hoar,
 Once full of gloom, with sunshine glad.
 No boys were e'er more beautiful,

No brothers e'er loved more each other,
 No sons were e'er more dutiful,
 Nor ever kissed a fonder mother.

SAVITRI.

Savitri was the only child
 Of Madra's wise and mighty King;
 Stern warriors, when they saw her, smiled,
 As mountains smile to see the spring.
 Fair as a lotus when the moon
 Kisses its opening petals red,
 After sweet showers in sultry June!
 With happier heart, and lighter tread,
 Chance strangers, having met her, past,
 And often would they turn the head,
 A lingering second look to cast,
 And bless the vision ere it fled.
 What was her own peculiar charm?
 The soft black eyes, the raven hair,
 The curving neck the rounded arm,
 All these were common everywhere.
 Her charm was this—upon her face,
 Child like and innocent and fair,
 No man with thought impure or base
 Could ever look;—the glory there,
 The sweet simplicity and grace,
 Abashed the boldest; but the good
 God's purity there loved to trace,
 Mirrored in dawning womanhood.

Some of her "Ballads" have secured the exceptional honour of being included in the volume of Hindu poetry of the famous World's Classics Series. ••

"A Sheaf gleaned in French Fields" contains able renderings from distinguished French poets—a monument of her French Scholarship as well as unusual poetical genius. It will be worth while to quote the following exceptionally beautiful lines from that work, held in high regard by Mr. Edmund Gosse also :

Still barred the doors ! The fare east glows,
 The morning wind blows fresh and free,
 Should not the hour that wakes the rose,
 Awaken also thee?
 All look for thee ; Love, Light and Song,
 Light in the sky deep red above,
 Song, in the lark of pinions strong,
 And in my heart, true Love.

In addition to her scholarship in French and English literatures, she had pretty good acquaintance with Sanskrit Literature as well. As, Mr. Edmund Gosse has said about this :

"She brought with her from Europe a store of knowledge that would have sufficed to make an English or French girl seem learned, but which in her case was simply miraculous. Immediately on her return she began to study Sanskrit with the same intense application which she gave to all her work, and mastering the language with extraordinary swiftness, she plunged into its mysterious literature."

II. Rāni Lukshmee Bāi of Jhansy.

Whatever opinion may be held about the alleged cruelty, and similar charges against her, she deserves a notice for the unusual ability and chivalry she demon-

strated as the leader of a pretty big army, during the days of the investment and annexation of Jhansy (1857-58).

III. So far as can be traced, the first student from India to the United States of America was Anandibai Joshi. She reached the United States, about 1880, and studied medicine in the Women's Medical College of Philadelphia. She graduated as M. D. about the year 1884. She was highly appreciated by Dr. Rachel Bodley, A.M., M.D., the then Dean of that Medical College. Unfortunately she died only a few months after her return to India.

IV. During the last quarter of the last century, Sreejukta Sarnakumari Ghosal, (daughter to the late venerable Debendranath Tagore, and sister to the great poet—Philosopher Rabindranath Tagore) conducted a Bengali Magazine, "Bhārati" with ability and success.

V. During the last half of the 19th century, when Universities were founded in India, many women graduated as B. A.'s and M. A.'s Chandramukhi Basu graduated as M. A. as early as 1884.

EXCAVATIONS AT POMPEII.

For more than ten years little has been heard of what is being done in Pompeii, writes Professor Rostovtseff in "The Times." From time to time short and insignificant notes appear in the official publications of the Ministry of Education on some new series of electoral programmes or about new graffiti. Complaints are constantly made in the daily Press that tourists who wish to see the new excavation are kept back on the Strada dell' Abbondanza by a high barrier which can only be passed on receipt of a special permit, valid for one visit only, and issued

on condition that no notes and, particularly, no photographs are taken.

This silence and this barrier might possibly be held to justify a suspicion that there is really nothing to conceal but official inertia—that, perhaps, nothing whatever is being done. Such a suspicion is unfounded. In fact, very active work is going on behind the barrier, and most interesting discoveries are being made. I recently spent two days in Pompeii, and passed the whole time behind the barrier, as I had long been familiar with all that lies outside. I discovered that work on the *Strada dell' Abbondanza* had not ceased either during or since the war and that it is being carried out by the latest archaeological methods, with certain technical innovations necessitated by the special conditions of Pompeii.

Apart from the actual excavation, the workers are taking particular care to preserve what is recovered and to restore it on scientific principles. No restoration is made except that for which there is absolute justification in the originals or in the plaster casts taken from them.

AN ANIMATED STREET.

The *Strada dell' Abbondanza*, which extends from the Forum and traverses the town in its broadest parts, was one of the most animated streets in Pompeii. It was a street of shops, workshops, and taverns. It is dotted with electoral placards and advertisement and signboards, some of them of the most extraordinary character. At the corners there are decorated altars, and over the entrances to the houses hang balconies, loggias, pergolas—restored in a masterly manner. The shops are wide open to the streets. In the upper storeys big windows and doors opening out into the balconies give light and air to the upper rooms. Within the houses, in the high atria, fountains murmur, and in the peristyles, the inner gardens, water and greenery make the visitor forget that he is in the middle of a big, noisy town. The gardens are now restored, and the fountains are playing in the houses of Pompeii. The *Strada dell'*

Abbondanza was not always a noisy centre of the mercantile and industrial life. There was a time when it was a quiet street of big residences inhabited by wealthy citizens. Later these aristocrats moved away into other parts of the town, but their houses remained, and give evidence enough of the tastes and customs of their original inhabitants. The new owners neglected and defaced the houses, but did not destroy the traces of their former magnificence.

One of these houses particularly attracted my attention owing to its unusual character. At one time it was a big building of the Samnite type. The visitor passes in through two sober atria into a big garden (not the peristyle) which gave light and air to the principal inner rooms of the first and second storeys. The original feature of the house is that it consists of two dwellings, one above and the other below ground. This is not surprising. The Romans adapted their houses to all seasons. In the summer they sought coolness in subterranean porticos which they called by the Greek derivative of *cryptoporticus*. To judge by the name, the Romans did not invent these *cryptoporticus*, but borrowed them from their predecessors—the magnates and kings of the Hellenistic epoch. There were similar *cryptoporticus* in the villa of the young Pliny, and in one of them on the Palatine Caligula was murdered. In another such the Emperor Hadrian probably walked in his Tiburtine Villa. In an African health resort, Bulla Regia, all the houses have two storeys, one underground and the other over the ground. Very likely the inhabitants lived in the underground part in the summer by doctor's orders.

UNDERGROUND CHAMBERS.

From the *cryptoporticus*, which encircled the garden, a number of doors led into the underground rooms. One of these rooms was a small bath. All this part of the house was entirely neglected in the last years of Pompeii, and was used not for residence but for storage purposes. The inhabitants of the house sought safety there on the day of the catastrophe. Un-

able to endure the heat, and stifled by the exhalations of sulphur, they tried to make their way into the garden, and there they all perished. Plaster casts of their bodies are now in the Pompeii Museum. The fact that these subterranean chambers were neglected during the last year of Pompeii has preserved to us a part of the cryptoporticus and the rooms. No one tried to restore the mural decorations, but at any rate no one destroyed them. The decorations are a masterpiece of the second style of Pompeian art (of the Augustine period), in their choice of colours, in the delicacy and expressiveness of the figures and ornaments. Equally admirable is the moulding on the ceilings.

Particularly interesting is the fact that all the upper part of the walls of the cryptoporticus, to the length of somewhere about 200 yards, is covered with a frieze, which is partially preserved. This frieze, like the columns of Trajan and Marcus Aurelius in Rome, and like many illustrated manuscripts, gives a connected pictorial narrative. It illustrates the story of the Iliad, probably of the Odyssey, and of the poems of the Homeric cycle—for instance, the Æthiopid. Scene by scene famous episodes of the Iliad pass before the eyes. The Iliad portion is preserved almost intact, and beside each of the persons engaged his name is written in white letters. The style of the frieze is not that customary in decorations of the second style. It is a special style, as to the character of which there can be no doubt, the style of illuminated manuscripts. The frieze is clearly copied from pictures in a Greek illuminated manuscript of the first century B. C. or the first century A. D.

PARLIAMENT OF RELIGIONS.

To the Editor of the *Buddhist Journal*.

SIR,—Any one interested in religion will welcome the idea of having a gathering or conference of religious exponents to

explain each his own religion. Calcutta is fortunate in that respect for there are exponents here of Christianity, Hinduism, Mahomedanism, Jainism, Zoroastrianism, Buddhism, Animism and so on. The holding of a Parliament of Religions as suggested by Mr. H. W. B. Moreno, of 13, Wellesley Street, Calcutta, should prove very helpful to one and all. What we want is more of religious tolerance and to understand the religions of our brothers.

A comparative study of the religions of the world should lead to the Truth; and the "Truth will make us free." I trust that the idea will not be abandoned. I feel sure that one and all will be interested to know when it will come about. It should not cost much, as most of the religious Exponents are already in Calcutta. Some one will have to take a definite step forward in the beginning and the others are bound to follow in the way.

Calcutta, September 11.

Yours etc.

CALCUTTA CITIZEN.

CONQUEST OF SINDH.

(Continued from page 367 of the last issue.)

All Western Sindh, with perhaps the exception of Qayqanan, had now abandoned its allegiance to its native prince and accepted the rule of the Khalifa. Some time later, indeed, there was an insignificant rising against the Arab Garrison in the town of Siwastan, one Chandaram Hala heading it, but it was quickly suppressed; and so much confidence had the Arab commander in the disaffection towards the late ruler now prevalent in Western Sindh, that he actually drew 4,000 men from the Siwastan country to recruit his army which was about to cross the

Indus and enter on the final struggle with Prince Dahir.* A further proof of this disaffection, combined perhaps with the awe inspired by the Arabs, is supplied by the fact that M. Qasim could detach so small a body as 600 horsemen from the army, then in Lower Central Sindh, to such a distance as Bakhar (Baghrur) in order to observe Alor (by which the river was then running) and hinder Prince Dahir's son from making any diversion against the communications of the invaders.

* The men levied in Siwastan were Jats—a fact not mentioned by the Chach Nama on this occasion, but stated by Biladhuri. Later, however, we read in the Chach Nama of the "Western Jats" who were serving with the Arabs, an illustration of the agreement yet independence of the two narratives. By a ludicrous blunder these western Jats become in Elliot's translation (Hist. I. 167) the "Jats of Ghazni"!! the text having, through a misplacement of dots

For convenience sake the invading force is throughout this memoir called the "Arab" force, but it was really, in respect of the nationalities of its constituent bodies, a very composite army. The total strength of the invaders when they started from Shiraz appears to have been 12,000 men, of whom 6,000 were Syrians—by special request of Hajjaj, picked men and of good families (Hajjaj's experience of Iraq Arabs has led him to distrust and detest them, while he had good reason to place full confidence in Syrian troops). Probably some small number of southern Sindhians were taken into the service after the capture of Dewal; then came the levy of 4,000 from Siwastan, and before the Indus was crossed the contagion of disaffection had spread to Eastern Sindh, and we read of troops supplied to M. Qasim by the Thakurs of Bet—some district, not unknown, on the left bank of the river. In estimating the strength of the field-army considerable deduction must be made for the detachments garrisoning the principal places taken in Western Sindh. Biladhuri says that 4,000 men were left to garrison Dewal, but after the reduction of Eastern Sindh a large portion of this force would no doubt be recalled to the field-army." (The Indus Delta Country by Haig. pp. 59—62.)

SHEONARAIN.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

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[No. 11

BUDDHISM AND MORALITY

Buddhism, which sets a standard of morality singularly like that of Christianity, but even more comprehensive in that its "Love thy neighbour as thyself" is held to apply to all living creatures, has been reviewed as to origin and effect, with much understanding by the Earl of Ronaldshay in the *Empire Review*. Extracts from his essay are given below :—

"If a man speaks or acts with an evil thought, pain follows him as the wheel follows the foot of the ox that draws the carriage.....If a man speaks or acts with a pure thought, happiness follows him like a shadow that never leaves him." Thus the author of the *Dhammapada*, the Buddhist "Book of Proverbs," in which is set forth with a wonderful wealth of illustration the ethical teaching of one of the greatest moralists that the world has seen. For it is difficult to attribute to anything else than the intrinsic value of the code of conduct which its founder taught, the wide-spread and enduring influence which Buddhism has exerted upon mankind.

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For the learned, no doubt, a core of metaphysics of a high order ran through the doctrine of early Buddhism. The theory of impermanence which, by explaining all phenomena as possessing only the attribute of "becoming," denied to the universe of every day experience any "being" or, in other words, reality; and the law of causality, which made man, and man alone responsible for his fate: for the good that he enjoyed and the evil that he suffered, indeed, for his very existence in this shadowy world of woe at all—these doctrines may well have possessed a fascinating interest for the speculative Indian mind. But they could scarcely have appealed to humanity at large. Nor did the mystic theology, evolved later by the Mahayana school of Buddhists, possess the elements of permanence. The greatest missionary of Buddhism was the emperor Asoka; and it was the deep, but passionless, love for all animated beings which Buddha preached that entered into the heart of the king, and so shaped the future course of his career as to entitle him to rank amongst the greatest law-givers of all times. In all the famous edicts which he caused to be graven on rock and inscribed upon pillars, still to be seen in widely separated quarters of the Indian continent, there is from first to last no word of God or of the human soul, neither metaphysics nor theology, but a lofty code of conduct for the well-being of mankind.

At the present time, when pain follows the nations of the world as the wheel follows the foot of the ox that draws the carriage, and the shadow of happiness grows dim, when it seems to others than the habitually cynical that the very foundations of civilisation are cracking and

crumbling beneath the burden of man's fiercely prosecuted hates, a man may well search for solid ground on which to rest his feet. From a theological point of view the Christian and the Buddhist are poles asunder; Christianity predicates God and the human soul, Buddhism finds no place for either. The mainspring of right action in the former is love for God and the hope of Heaven, or to put it in another way, the paving of the way for advent of the Kingdom of God.

The motive inspiring right conduct in the case of the Buddhist is a totally different one. In theory, at any rate, he looks for no positive future reward; his whole effort, if he adheres to the letter of his Master's teaching, is concentrated upon escape from existence, which, unless he be successful in his effort, stretches before him inexorably and eternally in ever recurring cycles of birth and death.

Here, then, is a single code of conduct inspired by strangely different motives, for if we compare the ethical teaching set forth in the gospel of Buddha with that contained in the New Testament, omitting only such part of the latter as has direct reference to the Deity, we find them essentially the same; and no one can doubt that if either were given complete and universal application the result so far as the life of man on earth is concerned would be the same—the sway of harmony where discord now reigns. Quite apart from religion, then, it would seem that ethics is something which possesses a permanent positive value of its own.

On his deathbed, the great teacher looked back over the years that are gone, sees in the far off days of child-

hood a boy brought up with loving care in the well-to-do household of a chieftain of the Sakhya tribe. Next, deeply imprinted upon his memory, he sees the sensitive feelings of the same young man subjected to a rude shock by a dawning realisation of the hardness of life for those beyond the shelter of the kindly home in which he himself has been nurtured. Of the years which followed this discovery which drove him forth from home and family in search of a solution of the problem of the sorrow and suffering of all existence he next sees a picture, years of struggle and sustained endeavour, of the trial and subsequent rejection of the austerities of extreme asceticism, of long periods of introspection, and, finally, of the great moment of revelation when the cause of sorrow and suffering was flashed upon his mind, and the way of escape therefrom became clear. His mind lingers, perhaps, upon the first great sermon, in which these illuminating flashes of insight were formulated for the salvation of mankind, and then travels on over the succeeding years of a ministry which brought into existence a band of followers, the founders, as we now see, of the greatest monastic order in the world. And so he comes back to the present, the years of intense and fruitful struggle behind him—years which had seen the young man of a small Aryan tribe dwelling amidst the forests and rice fields of the Himalayan foothills become a world-wide teacher of men, the Enlightened One, the Buddha. And knowing that the hour of his death is at hand, he utters his last words to those gathered round him—"Behold now, brethren, I exhort you,

saying, 'Decay is inherent in all component things! Work out your salvation with diligence!' "

In marked contrast with colder and less hospitable climes, where man has perforce to devote much thought and energy to satisfying his physical needs, he had here to take little thought for the body. Such an environment was conducive to the leisure which gives birth to speculation; and the professional ascetic and the peripatetic philosopher were familiar figures. In the secluded depths of the forests, men pondered deeply upon the nature of things, and discussion of the problem of the universe was a favourite pastime.

And the nature of the conclusions of these thinkers was undoubtedly influenced by climate. For if the Indian climate lacks the incentive to labour and to positive achievement of colder climes, and invites man to ease and leisure, it also produces in him a great weariness. His soul becomes filled with an intense longing for that rest for body and peace for mind which ever lie beyond his present weariness. "There is no fire like passion"; we read in the *Dhammapada*, "there is no losing throw like hatred; there is no pain like this body; there is no happiness higher than rest."

And what had emerged from the ponderings of many generations of men thus given to speculation? A scheme of things which may well have struck dismay into the hearts of men craving for peace and rest. For the solution of the riddle of existence, arrived at in those far off days was this—that man was born, grew old, died, and was born again, not once, nor twice, nor many times but eternally. He might be born a god in the highest Heaven

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or a tortured spirit in the nethermost hell according to the merit acquired or the demerit laid up in previous periods of this inexorable progression along the high road of eternity. But born he must be; grow old, he must; and reborn, he must be whether he be god or man, animal or denizen of the infernal regions. Not man alone, but the universe itself was subject to this same intolerable tyranny. Evolution was succeeded by involution. At the end of vast æons of time (*kalpa*) the whole universe fell into a state of dissolution.

The universe might fall asunder, and vanish as completely as mist before the morning sun; but the mainspring of existence was still there, the stock or unrequired action, which not even the dissolution of the universe itself was able to destroy. So the disappearance of the Heavens above and the earth beneath was only temporary, and the cataclysm having been achieved, there issued forth from Brahman—the one eternal and absolute reality—a remanifestation of the universe. Matter reappeared, the worlds renewed their interrupted race through space, and the recurring cycle of human birth and death proceeded as before, until at the termination of further æons dissolution, again took place. Thus, with a sort of morbid satisfaction, did the metaphysicians set up inexorable milestones along the unalterable roadway of eternity.

No more powerful incentive could be devised than the incentive to escape. The way to freedom was, in all sooth, difficult enough, and those who were so fortunate as to find it might rest content, satisfied that the summit of human endeavour had been reached. Buddha, himself, never claimed to teach men more than this—“This

only, O monks, have I taught; sorrow and the uprooting of the sorrow." He refused to discuss that which lay beyond existence as we know it, for the reason that any such discussion must be unprofitable. Man's intellect conditioned by time and space is *ex hypothesi* disabled from grasping that which is beyond all conditions. What it concerned the ordinary man to know above all else was the cause of his imprisonment in the cycle of existence and the means of its destruction. And these things were set forth categorically in the first sermon at Benares; desire was the cause, the craving for this and the craving for that, the clinging to the earthly, the will to live—these constituted the pin which tied a man to the ever-revolving wheel of suffering and sorrow. And the means of loosening the pin? A pure and upright life—right conduct in thought, in word and in deed. "This, O monks, is the sacred truth of the path which leads to the extinction of suffering: Right Faith, Right Resolve, Right Speech, Right Action, Right Living, Right Effort, Right Thought, Right Self-concentration."

Who or what, it may be asked, is to be the arbiter of what constitutes "Right"? I have discussed this question elsewhere, and have given the answer which is to be found enshrined in some of the most treasured expressions of Indian thought. In practice, the right conduct enjoined by Buddha was based on the command that a man should love his neighbour as himself, the word neighbour being understood to comprehend not men and women only, but all animate beings. And it was this aspect of the teaching of Buddha, as I have already pointed out, that brought about a moral revolution in the

heart of the Emperor Asoka, with such momentous effect upon the history of the eastern world.

The circumstances of the Emperor's conversion give to it a peculiar interest at the present time. He had emerged victorious from a great war—great, that is to say, in proportion to the size of the stage and the numbers of actors of those days. A hundred and fifty thousand of the enemy had been carried into captivity, 100,000 had been slain in battle, and many more had perished as an indirect result of the war. The kingdom of Kalinga lay at his feet.

It was a great and glorious achievement, comparable with those of Chandragupta, the founder of the dynasty of which Asoka himself was a member. Yet was the heart of the Emperor troubled. For the gospel of love of the famous scion of the Sakya tribe was ringing in his ears, and as he listened to it the joy of battle and the pride of victory turned to ashes. He saw instead the devouring flame of suffering which had been fed to a fierce heat by his own worldly ambition. And henceforth his energies were devoted with an extraordinary single-mindedness to healing the wound which his victories had inflicted upon mankind. The amazing measures which he took to propagate and enforce the "law of piety"—the ethics of Buddhism—are matters of history. He had found firm footing on that rock of which I have spoken; and for the peoples of his vast dominions the result of his having done so was incalculable.

Can the democracies and the bureaucracies of the present day, in whose hands are held the destinies of nations, take their stand beside the Emperor Asoka? In

the answer which is given to that question hangs the future happiness of mankind.

INDIA.

O India ! India ! now with factions rent,
Thy peoples blindly groping for the way,
While race doth harry race to stand at bay,
Where is thy freedom, where enfranchisement,
That the gods grant to all with one consent?
Will not a soul arise among thy brood,
Ordained by Heaven to achieve his Country's good,
Bright-eyed, clear-voiced, and on his purpose bent?
Perchance now while I lisp, there wakeful stands
Some Hero, mingling in his nature stern
The fires that stir the peoples of thy lands;
He all thy countless hosts shall straightway turn,
To stress and strain where Liberty commands,
And with new life millions of hearts shall burn.

H. W. B. MORENO.

CITY THAT MAKES MEN INFIDELS

Dr. Norman Maclean, of Edinburgh, writing to the *Scotsman* says :—

In other days, when the traveller approached Jerusalem after a weary climb out of the plain, and suddenly came in sight of its domes and minarets, its weird beauty gripped the heart. But the traveller to-day has said fare-

well to all romance. He arrives at a railway station three-quarters of a mile from the city. A great host of the unemployed scramble for his luggage. He comes forth into the open, and it is as if he were suddenly projected into Bedlam.

There is the screaming of hooters of a hundred motor-cars. Ford has added a new terror to life. The Arabs drive recklessly, and the noise of their hooters is blood-curdling. They seem to think that 12-motor power lies in the horn! A crowd of Arabs, and Jews, and Bedouins, and Armenians fill the air with their shouting. Everybody thinks it a duty to yell. The dust rises in clouds as car pursues car circling round the bend. I stood gazing at it all in stupefaction, faintly hoping that out of the medley some remnants of luggage must yet emerge. Then a wonderful thing happened. Round the bend of the road there emerged an Arab with flowing robes leading a string of three loaded camels with a boy bringing up the rear. It might have been a pilgrim from out of the Chaldees thousands of years ago.

The camels went on their way with the air of kings. Heedless of the screaming hooters; regardless of the whirring of engines. I should not like to vouch for it, but it seemed to me as if the camels smiled! Those pendulous lower lips of theirs certainly moved grotesquely. Yes, they were certainly smiling! But the Arab never moved a muscle, but went straight on through the maze and din. At last we, too, got into a car, and I never in my life covered three-quarters of a mile in so short a time. In a cloud of dust we passed

through the Jaffa Gate, and came to an hotel, *where a band played*. Our feet stood at last within Thy gates, O Jerusalem!

This is certainly the land of the unexpected. I find that I must scrap nearly all my preconceived ideas. One idea which held one strongly was this—that the Jews were returning to Zion and that the Christians rejoiced to see the ancient prophecies fulfilled. That is what anybody might expect. It has been a fond belief with multitudes of Christians that ere the consummation of Christianity and its last triumph the Jews would possess Jerusalem again. What more natural, then, than that the Christians should rejoice in seeing the fulfilment of those prophecies that heralded the triumph of their faith?

But it was the unexpected that I found. The Christians and the Mahomedans have actually formed an association whose purpose is to resist the influx of Jews and to foil their ambitions. I wonder what the Jews have done to have aroused such a resentment that it has actually united Christian and Mahomedan against them. I shall try and discover how this strange thing has come about.

There was one other surprise in that first day, and that was to find myself on my first night in Jerusalem not really there at all, but in New York and Detroit; for the hotel was filled with Americans, who left their ship at Jaffa and were devoting two days to Jerusalem. One of these sat at a table when his wife came with a bundle of cards asking him to address them. 'I can't, said he, rising, 'for there is a lot of *stuff* to see yet!' Strange evolution of language that makes the word 'stuff' comprise

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the shrines of the world's soul and the scenes of the most stupendous events that this earth has witnessed !

To-night one of these keenfaced men, with vast tortoise-shell spectacles, sat beside me in the lounge and began a conversation with that frankness which so appeals to the heart. "I say, stranger," said he, "two days in this city have made me an infidel." And he smiled at me in so cheery a manner that I quite understood what he meant. To be led round in droves for two or three days from Jerusalem to Jericho; from the Dead Sea to Bethlehem; to have to listen to guides from morn to eve repeating the same parrot tale of marvels; to be shown the skull of Adam and the place where he was created; and in the end to be roused at 5 a.m. to catch the train for Beyrout, there to join 800 other fellow-voyagers who have been rushing in the same way from Damascus to Cairo—that is enough to make an infidel of anybody !

NYAYA VINDU.

TRANSLATED BY MR. H. S. BHATTACHARYYA, M.A., B.L.

(Continued from page 396 of the last issue.)

अमूदस्मृति-संस्कारस्यातीतस्य वत्तमानस्य च प्रतिपत्तु प्रत्यक्षस्य
निवृत्तिरभावव्यवहार साधना । तस्या एवाभावनिश्चयात् ॥

"When with regard to a thing, the knower has neither the perception, consisting in a correct recollection of its existence in the past nor the perception consisting in a cognition of something present, the thing may be treated as non-existent. Because from such a want of perception, non-existence is determined."

Commentary :—The above explains the following points :
—When is 'the fast of Non-observation of what is capable of being observed' a source of valid knowledge? What is the nature of such Non-observation? And how does it operate?

The objects of positive and actual perception of an observer are Pitcher etc. The absence of such perception is Non-observation (*Anupalabdhi*) Non-observation is thus essentially the non-existence of Perception or Observation of these objects. Hence in a negative conclusion, you cannot say that the non-existence of the pitcher, for example, is the Proven, because such non-existence is already got in the Mark viz., the Non-observation of the pitcher. It has been pointed out before how the pitcher, although not actually existent before us, may still be said to be an object of perception when it is ideally recalled in connection with the perception of a thing with which it is associated. The Non-existence of the Perception of the Pitcher refers to that object with which the Pitcher is ideally associated and the perception of that object. When we have that associated object and the perception of that object alone, we understand that the Pitcher is no longer the object of our actual and direct perception. Thus the non-perception of the pitcher does not mean blank negation ; it means always the knowledge of some object. Non-existence does not mean here pure negation ; the non-existence, as embodied in the conclusion, is the non-existence of the '*Drisyā*,'—the object which is ideally present. It is said that the non-existence of the '*Drisyā*' is implied in the non-observation of the '*Drisyā*.' The position is true, no doubt ; but it is to be understood in this way. When the object, ideally associated with the pitcher is perceived alone, the idea of the pitcher is recalled through the apprehension. If there were the pitcher, it must have been seen. Then we have what is called the Non-perception or the Non-observation of the '*Drisyā*.' The non-existence of the '*Drisyā*' is determined through the determination of the non-observation of the '*Drisyā*' in this way.—If the '*Drisyā*' were there, there would not have been the non-observation of the '*Drisyā*.' It is thus

that the non-existence of the '*Drisyā*' is implied in the non-observation of the '*Drisyā*.' *The non-existence of the pitcher* is thus not the conclusion. What, then, is the conclusion following from the fact of non-observation of the '*Drisyā*,'—the pitcher? The conclusion is,—*The pitcher may be treated as non-existent.*

There can be valid inference about Non-existence, if the fact of Non-observation is either present or if it was past but now correctly recollected. 'There was no pitcher here ; because it was not perceived'—and 'there is no pitcher here ; because it is not perceived'—are valid arguments. But the argument, 'There will be no pitcher here ; because it will not be perceived,'—is not sound. For it is not certain whether in future, a pitcher will or will not be perceived in a given place.

Non-existence is indicated in the following ways:—(1) It consists in the knowledge, that a certain thing does not exist. (2) It is thus expressed in words,—*It does not exist.* (3) The fact of non-existence is thus utilised: One does freely come and go if he knows that there is nothing in his way to obstruct him. Non-existence, indicated in the above three ways is established by non-observation. It is true that the knowledge, 'There is no pitcher here' arises from Non-observation and is implied in it still the knowledge of Non-existence even he distinguished from Non-observation. Perception (i.e. Non-observation) gives us simply the (vacant) Place. The knowledge, 'There is no Pitcher here' is what *follows* this Perception. Then again, as shown before, the knowledge of Non-existence is had along with Non-observation. Non-observation does not generate the knowledge of Non-existence ; it rather '*moves*' (*Pravartayati*) it in the following way,—'*Drisyā*' is non-perceived ; well, it is then, non-existent !

सा च प्रयोगभेदादेकादशप्रकारा ॥

"Owing to the difference of application, that is of eleven modes."

Commentary :—Non-observation has various modes, in

accordance with the various ways of expressing it in words. Sometimes, a word (expressing Non-observation) signifies an object, different from that under consideration ; sometimes, it refers to another sort of negation. Everywhere, however, Non-observation consists in the non-observation of some fact and may be characterised by the word. 'Non'. Non-observation is of 11 sorts. It is to be noted, however, that Non-observation is of 11 modes, not because its nature varies in each of these cases,—but because it is differently expressed (in words) in each.

स्वभावानुपलब्धिर्यथा नात्र धूम उपलब्धिलक्षणप्राप्तस्यानुपलब्धे -
रिति ॥

"The Non-observation of Nature is thus illustrated :—Here there is no Smoke ; because it is not observed, although capable of being observed."

Commentary :—In the above argument, the Nature (*Svabhāva*) of that which is denied in the conclusion is Non-observed. 'Here' is the Abode. 'There is no Smoke' is the Proven. 'Because it is not observed, although capable of being observed'; is the Mark. The Mark is to be understood in the way, explained before.

कार्यानुपलब्धिर्यथा नेहाप्रतिबद्धसामर्थ्यानि धूमकारणानि
सन्ति धूमाभावात् ॥

"The Non-observation of Effect is thus illustrated :—Here there are not the unobstructed causes of Smoke ; because there is no Smoke."

Commentary :—In the above argument, the effect of that which is denied in the conclusion is Non-observed. 'Here' is the Above. 'There are not the unobstructed causes of Smoke' is the Proven. 'Because there is no Smoke' is the Mark. It is to be observed that all causes cannot be expected to be followed by the effect without fail. Hence to base an argument on the principle of Causality, it is safe to infer only the negation of 'unobstructed' causes (i.e. causes which cannot but produce

the effect) from the Non-observation of the Effect. The Non-observation of the Effect can serve as the Mark, where the cause is '*Adrisya*' i.e. 'incapable of being directly observed.' If, however, the cause is '*Drisyā*' i.e. 'capable of direct (*idea-l*) observation', its Non-existence is proved by its Non-observation.

If one stands at the roof of a white house, he cannot see the floor of the room but he may see the outer foundation-walls of the floor on its four sides. Now, then, what he sees is a part of Space consisting in the outer foundation-walls of the floor, clear of Smoke, characterised as white (literally, Light). If there were Fire there, it would have produced Smoke. Since there is no Smoke found there, the Non-existence of Fire ('the unobstructed cause of Smoke') is inferred. Again, if there were Fire on the floor, there would have been Smoke there. And since there is no Smoke found there, the Non-existence of Smoke is inferred. It is to be observed that the Abode or Minor term in this argument is the floor, kept out of sight by its surrounding foundation walls, along with that part of Space, consisting in the outer foundation-walls, appearing as white, clear of Smoke. Hence the Abode in such an argument is not merely the part of Space, actually perceived but the entire Space which is understood as not containing Fire and which is partly perceived and partly not perceived. This is the true significance of the word, 'Here' (the Abode or Minor term in the argument) which does not signify the perceived place alone but the whole Abode or all Abodes, perceived and unperceived, —just as in the argument 'Sound is non-eternal', the Minor Term, Sound does not signify a particular, actually perceived Sound but all Sounds, actually perceived or not. The Minor Term is the Abode where the Proven is understood to abide and is constituted of facts of actual observation and non-observation.

व्यापकानुपलब्धिर्नयान्न शिंशपा वृक्षाभावादिति ॥

"The Non-observation of the Pervader is thus illustrated:—
Here there is no *Simsapā* ; because there is no tree."

Commentary :—In the above argument, the fact quality or characteristic that Pervades (*Vyāpakā*) what is denied in the conclusion is Non-observed. 'Here' is the Abode. 'There is no Simsapā' i.e.,—the non-existence of *Simsapā* is the Proven. 'Tree-hood Pervades all Simsapa trees ; 'Tree' accordingly is the Pervader (*Vyāpakā*) of *Simsapā*. 'Because there is no tree' is the Mark. This mode of Non-observation serves as the Mark, where 'Simsapā-hood', the Pervaded is not directly observed. Where, however, the Pervaded is 'capable of being directly observed' (*Drisya*), its Non-observation proves its Non-existence. Let us suppose two high-lands contiguous to each other, one of which is full of trees and the other, a rock, having no trees on it. Let us suppose an observer who sees the trees on the first high land but does not consider whether there are Simsapa-trees there or not. Now, it may be said that in the case of that observer 'Tree-hood' is directly present in his mind, while 'Simsapā-hood' is absent there. In the rock, he infers the Non-existence of trees from the fact of his Non-observation of trees there (trees, which are 'capable of being observed'). But his inference of the Non-existence of 'Simsapa-hood' there would depend on his Non-observation of 'Tree-hood' there, which is the Pervader of *Simsapa-hood*.

स्वभावविरुद्धोपलब्धिर्नैवा नात्र शीतस्पर्शोऽनेरिति ॥

"The Observation of the Opposite to Nature is thus illustrated :
Here there is no Sensation of Cold ; because there is Fire".

Commentary :—In the above argument, a fact which is Opposed (*Viruddha*) to the Nature (*Svabhāva*) of what is denied in the conclusion is Observed. 'Here' is the Abode. 'There is no Sensation of Cold' i.e., the non-existence of the Sensation of Cold is the Proven. 'Because there is Fire' is the Mark. This mode of Non-observation serves as the Mark, where the Sensation of Cold is not directly considered. Where, however, it is 'capable of being directly observed' (*Drisya*), its Non-perception proves its Non-existence. The Mark consisting in

the Observation of the Opposite is applicable, where, for example, Fire is directly visible on account of its colour and the Sensation of Cold, although perceptible at a distance from the fire is incapable of being perceived (near the Fire).

विरुद्धकार्योपलब्धिर्यथा नात्र शीतस्पर्शधूमादिति ॥

"The Observation of the Effect of the Opposite is thus illustrated :—Here there is no Sensation of Cold ; because there is Smoke."

Commentary :—In the above argument, a fact which is the Effect (*Kārya*) of the Opposite (*Viruddha*) to what is denied in the conclusion is Observed. 'Here' is Abode. 'There is no Sensation of Cold' i.e., the non-existence of the Sensation of Cold is the Proven. 'Because there is Smoke' is the Mark. Where the Sensation of Cold is 'capable of being directly observed' (*Drisya*), its Non-perception there proves its Non-existence. Where 'Fire' which is Opposed to the 'Sensation of Cold' is actually seen, the Observation of the Opposite serves as the Mark. Where, neither the 'Non-perception of Cold' nor 'Fire' is directly taken into account, the Observation of the Effect of the Opposite serves as the Mark. When one observes Smoke coming out of a room, one infers that there is no 'Sensation of Cold' in that room, because the emerging Smoke indicates the existence of Fire which is competent to remove the 'Sensation of Cold.' It is to be observed that here again, the Abode or Minor Term is not simply that part of the room near the door from which Smoke is actually seen to come out but the whole inside of the room, partly seen and partly not seen.

(To be continued.)

A WORD ABOUT SOCIAL GRADATION IN RIG-VEDIC INDIA.

SĀTYENDRA N. GUHA, B.A.,

The following extract from Rig-Veda (Mandala 9, Sukta 112, Riks 1, 3) throws much light on the constitution of society in Rig-Vedic India. There is a school of orthodoxy which upholds the opinion that caste-system, in the usual acceptation of mediæval Hindu Sociology, existed in Rig-Vedic India. The attention of the followers of that school is drawn to this extract; it serves to prove beyond doubt that the structure was quite flexible, and the freedom of selection of profession was boundless. Herein is the unambiguous record that the different members of the same family followed widely divergent callings, and there is absolutely nothing about it to suggest, even tacitly, that that was, in any way, in conflict with the usual practice of the day, or, revolting, in the least, to the consciousness of the society of which the Rig-Vedic Hymns as a class, and this one particularly, give us glimpses.

“नानानं वा ज्ञनो धियो वि व्रतानि जनानां ।

तच्चा रिष्टं कृतं भिषक् ब्रह्मा सुन्वन्तमिच्छन्ति इन्द्रायिन्दो

परिस्त्रव ॥

कारुरहं ततो भिषक् उपलप्रक्षिणौ नता ।

नानाधियो वस्यवोनुः गा इवतस्थिमेन्द्रायिन्दो परिस्त्रव ॥

A strictly literal rendering of the original text.

“Various are our plans, diverse are the occupations of men; the carpenter desires the rent (wood), the physician, the diseased, the Brahman, the worshipper: flow, Indu, for Indra.

"I 'am a composer (of hymns), my father is a physician, my mother is a grinder (of corns) on the stones. Striving for riches, with diverse occupations, we live (in the world) like cattle (in the stalls): flow, Indu, for Indra."

If anybody has any misgiving as to the accuracy of the rendering may test it in the light of Sāyanāchārya's commentary, and in that case we are absolutely sure of our position.

The position is further strengthened by the fact that Vatsa, who, according to Panchavimsa Brahmana (XIV. 6. 6.), was of Sudra descent, is the Poet-Priest (Rishi) of the Hymns 6, 11 of Book (Mandala) VIII, and some others as well.

We further know that Kavasha, who is definitely stated to be of very low parentage, is the author of Hymns 30, 31, 32, 33, 34 of Mandala X, and has his station in the galaxy of the Poet-Priests (Rishis) of the Vedic Hymns.

¹ The Poet-Priest (Rishi) of this Hymn is Sisu, of the lineage of Angiras.

MEAT AND WINE.

It is not generally known that in early days of Christianity there were two parties among Christians one which permitted the use of flesh-meat and wine and the other the reverse of it. I have been informed by a Christian friend of mine that even at the present day there are certain Christians who abstain from the use of meat and wine. Can we not trace in the division among early

Christians in this matter the influence of a contemporaneous sect in Palestine called Essenes'.

Here is a quotation for our readers :—

"Thus two parties had sprung up amongst the converts, a party opposed to the consumption of flesh-meat and wine, and a second party St Paul's own converts, The second party was plainly the smaller party, as it is alluded to as a "remnant" according to the election of grace.

In the view of Bishop Lightfoot, Christianity was a great anti-mystical and anti-ascetic movement, which had substituted wine for water in the daily sacramental dinner of the Nazarenes. Is it not perfectly plain that if St Paul had been aware of this fact, his reply would have been quite triumphant? He would have pointed to the solemn injunctions of the master, and condemned the innovating party in no measured terms. Instead of this, what do we find? He orders his disciples at Rome to drink nothing but water. Further more he orders them to eat nothing but "herbs" no animal food. He ought, of course, to have been aware, as pointed out by Bishop Lightfoot, that Christ at His model supper ate lamb. But it seems that St. Paul was not aware of this fact.

"Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not', and let not him which eateth not judge him that eateth : for God hath received him One man esteemeth one day above another : another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that

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regardeth the day, regardeth it unto the Lord and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks and he that eateth not, to the Lord he eateth not, and giveth God thanks. Let us not therefore judge one another any more : but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself but to him that esteemeth anything to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of : For the kingdom of God is not meat and drink ; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things strength Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things where-with one may edify another. For meat destroy not the work of God. All things indeed are pure but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, is offended, or is made weak. Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he all oweth. And he that doubteth is damned if he eat, because he eateth not of faith : for whatsoever is not faith is sin."

(Buddhism in Christendom by Lillie page 148.)

FOSTER DAY CELEBRATION.

The Ceylon Maha Bodhi Society celebrated on Friday the 21st September, the 82nd anniversary of the birth of Mrs. T. R. Foster of Honolulu the Patroness of the Society. The celebrations which were conducted at the Santhagara, the Maha Bodhi College, the Rajagiriya School and at the Hiniduma Estate took the shape of religious ceremonies and observances. At the Santhagara the doings connected with the Maha Bodhi College and the Foster Robinson Free Hospital commenced with the Buddha Puja and offerings of flowers etc., in the Shrine-room connected with the College by the pupils of both the upper and the lower schools and the patients of the Hospital outdoor and indoor departments. At 9 A.M. the College boys assembled in the hall where after Pancha Sila was administered they chanted the Jaya Mangala Gathas and invoked blessings on the good lady by chanting a set of Pali Gathas specially composed for the occasion. This was followed by the Rev. Thero L. Siriniwasa the College lecturer in religion who spoke on the high qualities and the virtuous life and great acts of philanthropy of Mrs. Foster which have enabled the Maha Bodhi Society both here and in India to engage in the propagation of the Buddha Dharma; the Thero reminded the boys of the deep sense of gratitude which the Lord Buddha has expressly said we should feel and show towards those who have done for us, be it ever so small, an act of service or charity; and he concluded by advising the boys to send their good thoughts and make their Prarthanas for long life, good health and happiness of the great and philanthropic patroness.

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Dr. C. A. Hewavitarne, the Manager of the College, spoke next; he told the boys how the Ven. Anagarika Dharmapala had found in Mrs. Foster in the course of his Buddhist Mission in different parts of the world a truly beneficent and sympathetic helper in the cause of the spread of Buddhism. She who lived some twelve thousand miles away in far away Honolulu almost in the Antipodes of Ceylon had manifested such great interest in the work of the Maha Bodhi Society that thanks to her help the Society was in a position to show several active centres of work both here and in India.

Places of worship like the Dharmarajika Vihare in Calcutta, the Isipathana Vihare at Benares and several educational institutions owed their very existence to the benefactions of this good lady. The Society was observing he said that memorable day in honour of its patroness in a deserving manner at the several centres both in Ceylon and in India. He was happy to see the boys themselves taking part in the celebrations in the manner they did and he said he would give them a holiday in honour of the good lady.

The Principal Mr. J. E. Gunasekera next addressed the boys on the significance of the day and declared it a holiday for the school.

About 10 A.M. the large assembly who had gathered in the hospital premises were addressed by Brahmachariya D. E. Wickramasuriya. He spoke to them of the noble life and the charitable gifts of the lady in whose honour the hospital was named. He said that, were it not for her charity, the two thousand and odd patients who every month received treatment and medicine free from the

hospital would be in dire distress. If for nothing else for this one great gift of Mrs. Foster whose kindness had enabled all classes and creeds of the people in different parts of Ceylon to get their medical treatment free they should all feel heartily grateful to Mrs. Foster. He concluded by advising those assembled to make their pujas in the Shrine-room and invoke blessings on their benefactress.

Between 11 A.M. and 1 P.M. a large number of upasikas and the outdoor patients of the hospital and a fair number of outsiders about five hundred in all were fed with a midday meal of pure vegetable diet. This was followed by nearly three hundred upasikas and others being given each a white cloth. The College and Hospital authorities saw to every detail being carefully attended to in connection with the feeding and distributing cloth to the large assembly.

Bana-preaching to a crowded house was done by the Rev. Thero L. Siriniwasa from 3 P.M. to 5 P.M. at the Santhagara Hall. Next followed illuminations and Pahan Puja in the Shrine-room connected with the Maha Bodhi College starting from about 6-30 in the evening. These continued till a late hour in the night.

The doings at Hiniduma and the Rajagiriya School were on similar lines.

At the Maligakande Temple there was Sabda Puja, Pahan Puja, decorations and illuminations throughout the day and night. The officials and workmen of the Maha Bodhi Press who were responsible for this part of the celebrations spared no trouble to make the doings as gay as possible. A life sized painting of Mrs. Foster and trans-

parencies and writings of specially composed verses added to the gay decorations in and about the Temple premises and the whole grounds were ablaze of colour and light. A little after 9 P.M. the Ven. Nayaka Thero K. Sri Ratnasara, the Principal of the Vidyodaya College and President of the local Maha Bodhi Society was conducted in a lamp-light procession headed by native music to the preaching hall. He preached an eloquent sermon on the virtue of gratitude and touched upon the exemplary life of Mrs. Foster and the meaning of the day and the Society's celebrations. The gathering was a large one in spite of the inclement weather which prevailed in the evening. Offering of praise and a share in the merits of the day's doings to the Devas and invoking blessings on Mrs. Foster brought the proceedings of the day to a close at a late hour in the night.

"Panna Jivim Jivita māhu Settham."

WHAT IS THEOSOPHY?

The following has met the approval of our Reverend President as expressing clearly what Theosophy is not and what it is. It is a question which a member has to answer to himself and to others. Here it is :

Theosophy is not a creed.

Theosophy is—

The grace of God in one's life;

The power of God in one's work;

The joy of God in one's play;

The peace of God in one's rest;
 The wisdom of God in one's thought;
 The love of God in one's heart;
 The beauty of God in one's dealings with others.

THE MESSAGE OF THEOSOPHY.

REVIEWS.

THE BUDDHIST CONCEPTION OF SPIRITS.

*By Bimala Charan Law, M.A., B.L., Calcutta Thacker
 Spink & Co.*

Among the few Indian Pali students Mr. Bimala Charan Law is most active. His first publication was *Kshatriya Clans in Buddhist India*. He made therein a study of the Pitaka literature and within a small compass gave a historical sketch of the different Kshatriya clans that existed in India of the Buddha period. In the present work he has tried to give the public the result of his researches into the spiritual world known to the Buddhists by translating a few stories from the Pali work known as the *Petavatthu*. In ancient India when Buddhism was a power in the land the people believed in the existence of a class of beings who were called *petas* (Sanskrit *pretas*). They were human beings who had lived covetous lives doing no good karma and these after death became *pretas*. The translated stories from the *Petavatthu* as given in the work under review give a description of the suffering conditions of these once human beings. The idea of the existence of *pretas* was formulated by the Tathāgata in order to show to the people that they are not to violate the moral law. The emancipation of the *pretas* from the morbid suffering condition was considered an act of good merit, and the institution of giving food and clothes to the pious saintly Bhikkhus came into vogue. The different classes of *pretas* are described in this little work,

and to the sceptic who does not believe in the existence of departed spirits it will give him new ideas about the spirit world. The spirits are like the hungry beggars who go from house to house seeking food and clothes, and find no way to get them. The sensual materialists whose psychic sense is obliterated after death are the kind of people who are born as petas. It is opportune that Mr. Law has published this useful work. It should be put into the hands of the Spiritualists of Europe and America. It should be translated into the Indian vernaculars. The petas in the Buddhist period preferred the saintly Bhikkhus to the Brahmans, because they saw by their preta vision that the celibate saintly Bhikkhu was a better man than the covetous Brahman. There is no sectarianism in the idea. The Bhikkhu was more self-sacrificing than the Brahman priest, and the pretas naturally preferred that food and clothes should be given to the Bhikkhu who lived a spiritual life.

We recommend the little work to all, especially to the materialists who are sceptical. The reading of this book may tend to open their eyes to have a better vision of the spiritual world.

THE LIFE AND WORK OF BUDDHAGHOSA.

*By Bimala Charan Law, M.A., B.L., Calcutta, Thacker
Spink & Co.*

The work under review is a splendid attempt on the part of Mr. Bimala Charan Law to show that he is energetic in the field of research of Pali literature. The publication of the Pali texts by the Pali Text Society has given him the material to collect data about the illustrious Brahman commentator, the great Buddhaghosa, to whose labours the whole Buddhist world who follow the Pali form of Buddhism to have a correct form of Theravada Buddhism is indebted. But for Buddhaghosa there would not have been the Pali commentaries to-day. The great Revata, the teacher of Buddhaghosa saw by his spiritual

vision what was going to happen in the future and he ordained Buddhaghosa to go to Ceylon and translate the Sinhalese commentaries into Pali. Accordingly he went to Ceylon and presented himself before the Sinhalese Maha Theras and presented his credentials and they judged his attainments and his capability by giving him to write a thesis on the gatha which became the foundation of his now famous Visuddhimagga. The work was completed and the Sinhalese Theras were thoroughly satisfied, and they entrusted him with the work of translating the Sinhalese commentaries into Pali. The king of Ceylon supplied him with the necessities of life and the Theras supplied him with the literary material. With a band of eminent Sinhalese Bhikkhus the illustrious scholar began the immortal work and translated from Sinhalese into Pali the commentaries for the three Pitakas. Had not the Sinhalese commentaries been translated into Pali, the world would have been the losers of this great inheritance. Centuries later there arose in Ceylon a parricide king, Rājasinha, who went under the influence of Saivite pashanda ascetics, and in his great hatred towards the Bhikkhus, ordered a general massacre and the Buddhist palm leaf MSS to be consigned to the flames. The palm leave MSS were collected and gathered into mountain heaps and were reduced to ashes. The rare Sinhalese works thus perished owing to the perversity of one individual. It is wrong to say that the Sinhalese MSS were destroyed by the Sinhalese Bhikkhus after they had read the Pali commentaries of Buddhaghosa. The Sinhalese commentaries existed up to a later date which gave the great Dhammapala also material to write his commentaries, and that the Sinhalese commentaries did exist at a later period is also mentioned in the Mahavansa Tikā. The author of Buddhaghosuppati was a Burmese Buddhist who had not authentic information on the subject, hence the blunder he had committed in saying that the Sinhalese MSS were consigned to the flames by the Bhikkhus.

The great divine, Revata, sent his wonderful pupil to Ceylon

to write the commentaries in Pali for the use of Indian Buddhists. The people of India by their departure into immoral paths lost the great inheritance which had been bequeathed to them by the illustrious Theras of ancient India. India lost two precious diadems simultaneously, their political freedom and the Science of freedom in the form of Buddhism. Brahmanism is the religion of the Brahman top dog, who will not allow the Sudras to walk in the path of progress. Buddhism is the religion of universal progress. Brahmanism makes the non-Brahmans slaves of the Brahman, Buddhism elevates man into the state of superdivinity. The loss of Buddhism to the Indian through Brahmanical selfishness is incalculable. The Brahmans succeeded in destroying Buddhism but they did not calculate that they were opening the doors for the Moslem invader to enter India and destroy the Aryan civilization which had existed for over 3,000 years. The greedy Brahmans did not like to see the Sudras progressing. They succeeded in enforcing laws to degrade the Sudra to the level of an animal. But they did not long enjoy the supremacy. The great avalanche of Arabian destructiveness fell on India with lightning rapidity and seventy millions of the native born went over to the religion of the Arabs. The Brahmans persecuted the Buddhists, and brought division among the once cohesive body of Indian people. The degenerate Indians have remained slaves since the Moslem conquest, and for a period of nearly 900 years they have never been able to make progress. India became a closed country to the Buddhist world, and the Indian people drank deep from the sensual fountains of Arabia and Persia. Only in name the Indians are Aryans. They are psychologized Arabs. Not until the compassionate doctrine of the great Sakyamuni is reintroduced will the Sudras get to know the path of freedom. The Brahmans will never allow the Sudras to rise. The Kshatriya Moslem will be re-converted into Brahmanism but he will remain the slave of the Brahman. Buddhism equalizes man. The caste system degenerates

humanity, and establishes an oligarchy. The political bureaucracy and the ecclesiastical oligarchy are twin brothers.

To know the Doctrine of the Compassionate Buddha is to rise to a higher consciousness of superdivinity. The knowledge that one gets from the divine literature of Pali is incomparable. To read the commentaries of the illustrious Buddhaghosa one has to study Pali. To know the history of ancient India, and to detect the tricks of the Brahman oligarchy one must read the Pali literature. By reading the commentaries of the great Buddhaghosa one obtains that necessary knowledge. To have collected data and written a life of Buddhaghosa could only be done by a man of higher learning and who values the spirit of self-sacrifice. Mr. Bimala Charan Law has begun remarkably well. He has wealth, and leisure and learning. We hope he will continue in the great work that he has begun. He will be helping the teeming millions of India to rise to a sense of manhood by popularising the Buddha doctrine. We recommend the book to every lover of India.

LITERARY HISTORY OF SANSKRIT BUDDHISM.

*By G. K. Nariman, published by the Indian Book Depot,
55, Meadow Street, Fort, Bombay.*

We thank Mr. G. K. Nariman for having sent us a copy of this very useful publication which contains translations from the writings of Sanskrit Oriental scholars like Winternitz, Sylvain Levi, Huber etc. It is printed on thick paper, reasonable type, and it is a stately volume 339 royal octavo pages. Mr. Nariman is a student of Pali Buddhism, and his translation into English of the essays of German and French scholars relating to Sanskrit Buddhism is most welcome. India is devoid of great scholars. The men of wealth in India have no taste for literature. There are no patrons of learning in modern India. The Rajas and Maharajahs spend their money in extravagant European luxuries. Some ruling Maharajahs spend their millions in western sensualistic animality. One Maharajah gets his drinking water from Paris; another Maharajah has a motor car worth

Rs. 150,000 ; another Maharajah has spent all his wealth on European concubines ; one Maharajah has paid a thousand pounds sterling to a French woman to receive a kiss from him. The rich landlords waste their wealth in debasing luxuries. The Maharajahs of independent states are mere puppets in the hands of British residents, who run the show. The Maharajah finding that he has no way to use his energy for the welfare of his subjects take to eating opium and smoking ganja. The military Kshatriyas have become degenerates because of their energy being allowed to atrophy. The history of ancient India is a sealed book to the people. The period of degeneration began with the advent of the Persian sensualism under the Moslem adventurers. The Moslem period of Indian progress is marked by no historic event except that of building tombs to queens and kings. The wealth of India was squandered in debasing luxuries by the Moslem adventurers. The harems were hells of immorality. The great monastic universities and libraries were razed to the ground and the contents reduced to ashes. Scholars who gave their entire time for spiritual studies were massacred. The reign of spiritual law disappeared, and the reign of sensual diabolism began. Indian civilization departed from the historic soil of Aryavarta. For a thousand years India has lain low under the devastating dynasties which came from countries beyond the Hindu kush, and each Moslem dynasty was succeeded by another which continued in the work of devastation and plunder.

The literary history of India is a blank for a thousand years. The literary remains of the Buddhist period are to be found in distant lands not in the place of their birth. Brahmanism destroyed the cohesiveness that existed in India during the Buddhist period. It established an oligarchy of ecclesiastics, which compiled degrading codes of law under the authorship of Manu, Yajnavalkya, Apastamba, Gobhilya, Asvalayana degrading the millions of the Sudra community into that of slaves, and the top dog was the Brahman. The purely Aryan Kshatriya houses ceased to exist, and their

place was taken by upstarts, who were glad to lick the dust of the Brahman, and the Brahman rule of oppression began. Sankarācharya was elected as the upholder of Brahmanical supremacy, and the Sudra had to undergo the penalty of a slave if he dared to read the Vedas. And yet the muddle-headed declare that with the disappearance of Buddhism began the renaissance of the Vedic religion. The Vedas were forbidden fruit to the Sudras. In the Buddhist period the Vedas were not the monopoly of the Brahmans. It was the common property of all. Thousands of Brahmans who had become Buddhists did not look upon the Vedas as something abnormal. They taught the Vedas to all. No Bhagavan Manu could have promulgated the degrading laws which are now found in the Institutes of Manu reducing the Sudras into the category of slaves in the Buddhist period. The present complications of the so-called Manu's laws were all later concoctions of a degenerate age. The rules laid down are all on the line of oppression of the Sudras. The Vajrasuci of Asvaghosha was a sledge hammer attack on the Brahmanical hierarchy which wanted to preserve their supremacy over the rest of the Indian people. The political bureaucracy of European imperialism today is following the methodical lines laid down by the Brahmanical lawgivers. The Literary History of Sanskrit Buddhism is therefore a timely production which is useful to the student of Indian history after the disappearance of Buddhism from India. The Pali Buddhist literature deals only within the period before the rise of Sanskrit Buddhism. Mahayana Buddhism came into existence with the decline of the Arhat ideal. It was a natural development the Bodhisatva ideal from the Arhat ideal. The period allotted to the Arhat ideal was one thousand years in the Pali commentaries. When the Bhikkhus found that the ideal qualities required to attain Arhatship had become impossible, they turned their attention to the development of the Bodhisatva ideal. They left the Aryan eightfold path to the observance of the Mahasambodhi-

yāna path. The word Mahasambodhiyana is found in the commentary of the Cariya pitaka of the Khuddaka Nikāya. Pali literature is not barren of the Bodhisatva ideal. In fact Ceylon Buddhism after Buddhaghosa took up the "Mahasambodhiyāna" path since we find in almost all the later productions the authors aspiring to reach the Buddha ideal. The Pali commentary of the Cariya pitaka which gives the birth stories of Gautama Buddha in his previous births is an elucidation of the pāramitā path. The destruction of Buddhism from its birth place was the greatest catastrophe that had happened to the teeming millions of India's people who belong to the non-Brahmanical community. The latter to escape the oppressions of the Brahmanical oligarchy embraced Islam. Several centuries later the descendants of the forcibly converted Indians destroyed all vestiges of Buddhism.

Mr. Nariman in translating the literary work of European Sanskritists has done a great service to the students of Buddhism who are ignorant of French and German. In the name of the Buddhist community we thank most heartily Mr. Nariman for having translated these essays and published in book form. We trust that he will continue to give his services for the sacred cause in a land barren of scholarship. Had Buddhism been alive we would have found successors of Asvaghosa, Sura, Nāgarjuna, Asanga, Vasubandhu, Dharma, Kumarajiva. Without the progressive spirit of the compassionate Buddha India shall continue to be the land of the slaves and the happy hunting ground of the unryan adventurer.

ANNOUNCEMENT.

We have in the Press, and expect to publish shortly, a book entitled "THE LURE OF THE CROSS." Christianity is always presented to the world in holiday-attire. In this book it is shown, in the clear light of history and daily experience, in all its nakedness. The contrast will be found most startling. While many cherished notions will be exploded, a conspectus of numerous facts bearing on the results of Christianity,

altogether unfamiliar to the ordinary reader, has been presented in a manner which cannot fail to arrest attention. The contents appeared last year, in skeleton form, in the *Buddhist Chronicle* of Colombo, and they attracted considerable attention in Ceylon. It is hoped that their publication in the present form will be appreciated not only by the Hindus for whom the book is especially written but by all who are interested in religious inquiries. An important feature of this book is that the author has supported his conclusions by copious quotations from clerical as well as lay authorities.

THERIGATHA IN MARATHI.

The original Buddhist canon included songs of devotion and thanks-giving by over seventy nuns. The songs are rhapsodies, in some cases of a single stanza as those by Sister Tissā, Dhārā, Mitti, and Bhadrā, Upasenā. Others have indulged in pretty long minstrelsy like Ambapali, Rohini, Chapa, and Sundari. The commentarial literature on them is indispensable to their proper understanding. They depict the social life of India especially the sorrows of womanhood.

The *Buddha Society* deserves warm congratulations on its having entrusted Professor N. K. Bhagwat with the preparation of a popular Marathi presentment of the teachings of thirteen among these jewels of Indian womanhood. That the Society which is scarcely over a year old should be in a position to have placed before the public a charming fragment of the Buddhist canon which mirrors a popular phase and is not overburdened with metaphysical wranglings, is an exemplary proof of the sus-

tained energy of its founder and his coadjutors. It is remarkable that while Maharastra has taken very kindly to the Buddhist literature, Gujarat appears comparatively inert. The initiative emanated from Professor Dharamanand Kosambi, who is regarded as the illuminator in the East with reference to Buddhist revival. Professor Bhagwat deals with the thirteen psalms, as Mrs. Rhys Davids calls them, of the Buddhist Sisters in a method which is intermediate between the scholarly and the popular. He draws very largely and most usefully on the commentary. The *Manoratha Purani* of the great exegete Buddha Ghosha, has given lengthy portraits of the spiritual personages, whose ecstatic utterances are recorded here. That Professor Bhagwat should have searched into not merely the Roman Texts published in Europe but the Burmese, Singalese and the Siamese editions is a testimony to anything but a shallow acquaintance with his enthralling subject. We maintain that there is plenty of room yet for much lighter literature treating of the every day life of the Indian as he lived it in pre-Moslem days, and as may be re-constructed with the familiarity of the author with the Pali texts. There is a strong desire on the part of the classes considered to be untouchable in Southern India formally to embrace Buddhism. When literature of the kind patronised by the Buddha Society of Bombay finds admittance in Tamil or Malayalam, one of the main objects of the Society, a wider spread of the tenets of Buddhism, will have been effectively achieved.—*The Voice of India*.

FINANCIAL.

MRS. T. R. FOSTER PROPAGANDA FUND.

*Statements of Receipts & Expenses for the months of
June and July, 1923.*

EXPENSES.

Rs. A. P.

JUNE—

Cloth for student	...	1	14	0
Sugata Kanti Sāmanara for June (including com- mission M. O.)	...	10	2	0
Rev. Somananda priest for May and June	...	20	4	0
For building shrine room at "Mallika Anath Home" in the name of Mrs. Foster	1000	0	0	
Prof. Lakshmi Narasu for teacher	...	15	0	0
Charity to Mahomedan Orphanage in the name of M. B. Society	...	50	0	0
And in the name of Mrs. Foster	...	50	0	0
Buddha Gaya a/c.— Sri Gouranga Press for paper to print B. G. Pamphlet	...	100	0	0
Stamps to send the same	...	59	12	0
Miscellaneous	...	4	13	0
Food expenses for 2 students and 1 servant	...	52	5	6
Clerk's salary in advance	...	10	0	0
JULY— School fees for students	...	13	8	0
Books for students	...	6	6	0
Clothes for students	...	21	4	9
Medicine for students	...	13	4	0
Carried over		1428	9	3

MRS. T. R. FOSTER PROPAGANDA FUND.—(Contd.)

EXPENSES.		Rs.	A.	P.
Brought forward		1428	9	3
Wickramasingha a/c.—				
(a voluntary worker from				
Ceylon)	...	88	9	0
Conveyance	...	2	14	6
Dharmadasa for boarding	...	15	4	0
Miscellaneous	...	8	7	3
Clerks' salary for	2			
months balance	...	77	0	0
Sugata Kanti Samanera	...	10	2	0
Japan Relief Fund	...	100	0	0
Buddha Gaya a/c.—				
Printing Pamphlet	...	110	5	0
Stamps	...	11	8	0
Food expenses for two				
dents, 1 priest and 1				
month	...	64	10	3
Total		1914	5	3

DHARMARAJIKA VIHARA.

RECEIPTS.

	Rs.	A.	P.
H. E. Adams	...	6	4 0
Total	...	6	4 0

EXPENSES.

	Rs.	A.	P.
Candles	...	1	5 6
Flowers	...	11	14 3
Pandit Hem Ch. Kabiratna for making Kathakatha	20	0	0
Conveyance	...	0	14 6
Messrs. Thos. Souza & Co. for maintenance charges	6	12	0
Durwan's wages	...	13	0 0
Chalk & box	...	1	8 0
Repairing work at the Vihara—Rainwater pipe	2	8	0
Cooly charge for removing earth at the back of the Avasa	...	7	14 0
Wood for door frame	...	7	12 0
Mistry	...	3	14 3
Total	...	77	6 6

SRI DHARMARAJIKA VIHARA.

*Statements of Receipts & Expenses for the months of
July and August, 1923.*

RECEIPTS.

	Rs.	A.	P.
Charity Box collection	17	6	6
Total	...	17	6 6

EXPENSES.

	Rs.	A.	P.
Pandit Hem Ch. Kabiratna for making Kathakatha	20	0	0
Flowers	...	5	0 0
Candles	...	3	3 6
Messrs. Thos. Souza & Co. for Electric work	...	15	12 0
Miscellaneous	...	0	1 6
Total	...	44	1 0

JAPANESE RELIEF FUND.

MAHA-BODHI SOCIETY'S COLLECTION.

	Rs.	A.	P.
The Anagarika Dharmapala, Calcutta	500	0	0
Mrs. T. R. Foster, Honolulu	100	0	0
„ Alma Senda, Calcutta	100	0	0
Maha-Bodhi Society	100	0	0
Mr. S. C. Mookerjee, Patna	20	0	0
Dr. B. M. Barua, Calcutta	10	0	0
Mr. S. K. Bose, Calcutta	5	0	0
„ J. M. Baidya, Calcutta	1	0	0
„ Anwaruddin Ahmad, Calcutta	1	0	0
„ Mrityunjoy Ghose, Calcutta	5	8	0
„ Gunga Sahai Dewan, Katiari Raj (collected)	50	0	0
Dr. Sagor Prosad Neogy, Bangiya Sadgope Sabha	10	0	0
Anonymous	3	0	0
	905	8	0
Promotha Nath Sikdar	1	0	0
Collected at the public meeting held at the Sri			
Dharmarajika Vihara	10	9	6
Anonymous	0	0	6
	916	2	0

PROMISED BUT NOT REALISED.

	Rs.	A.	P.
Mr. S. N. Mallik, Calcutta	100	0	0
„ S. C. Sanyal, Calcutta	5	0	0
„ A. K. Sen, Calcutta	1	0	0
„ Nalin Sen, Calcutta	1	0	0
	1,023	2	0
Sent to the Consul Genl. for Japan	915	2	0
	108	0	0

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

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DECEMBER $\frac{\text{B. E. 2467}}{\text{A. C. 1923.}}$

[No. 12

SCIENCE AND BUDDHISM.

When Buddha began to preach the Patichcha (Paticca) Samuppāda Dhamma two thousand five hundred years ago to the Aryan people of Middle India there were not born then either Jesus, Paul, or Mahammat or Sankara or Chaitanya, or Ramanuja or any one of the prophets that appeared in subsequent epochs. For full one thousand years the Buddha was the Supreme Victorious Teacher. Although Christ was born five hundred years after the Blessed One, yet Asia was not troubled with the dogmatics of Christianity until the advent of the brutal Portuguese in the beginning of the sixteenth century of the European era. Mahammat was born one thousand and two hundred years later. The world of Asia was free from the destructive miasma of monotheism of the Arabian type for full fifteen hundred years. India received the first shock of Arabian iconoclasm at the begin-

ning of the 11th century when the son of the slave, Mahmud of Ghazni came on a plundering expedition to the north-western territories of India.

Christianity at first was confined to the helots of Rome. It was the best religion for the helot and the ignorant. Wealth was a hindrance, worldiness was taboo, learning was an obstacle, laziness was commended, for did not Jesus say "come unto me all ye that labour and I will give you rest". The man who wanted eternal happiness was told to sell all and give to the poor. The slaves and the verminous multitude accepted the teaching preached by the early apostles as a kind of panacea. Three hundred years after the alleged death of Jesus, Constantine discovered that the Jesus cult had spread much among the masses. Politically he found that it was for his advantage to declare that he accepted the leadership of the Christians. Morally he underwent no change. He killed his son and his wife, and was a degenerate morally, and at the last expiring moment it is said that he confessed to Eusebius, and had all his sins forgiven!

An oriental Christianity came into existence with the dogmas of the existing cults of Mithra, Osiris, Dionysius incorporated thereunto. The early Church fathers were either Africans or semi Orientalized Greeks. It spread in Africa, and Asia minor, but it never came to India. The Christian church no sooner it acquired political power than it became an instrument of oppression of a terrible type. The ancient philosophical schools were suppressed, the leaders of so called paganism murdered, and the beautiful architectural edifices razed to the ground.

The Moslem religion soon after its founder's death

also became a political instrument of conquest, and under its sledge hammer attacks Christianity in Palestine, Asia Minor, and Egypt went down. The conquest of the Cross by the Crescent was complete in the middle of the fifteenth century. There was no Byzantium empire. Till the end of the eleventh century Moslemic institutions existed in Spain. With the Crusades began the first commingling of Asia and Europe. The overland route was the only means of communication with India, and the Moslems were the masters of the highway to India, and European traders were cut off from coming into touch with India. Columbus attempted to found a way to India, and he discovered America. Vasco da Gama discovered India, and India and East Asia fell a prey to European adventurers and pirates.

The sixteenth century was the century of European piracy. The Christian princes granted charters to adventurous freebooters to annex territory and to bring in gold. Spain, Portugal, France, Holland and England entered the ocean, and the pirates of each country got their vessels ready and sailed off to unknown lands in search of gold. The pirates of each country fought in the mid ocean, and eventually English pirates triumphed. Portugal, Spain, France, and Holland being defeated England obtained supremacy of the seas. The Christianization of India commenced with the Portuguese and after that the Hollanders commenced to make proselytes and at the beginning of the nineteenth century England entered the arena, and began sending missionaries to India, China and Ceylon. Practically Christianity came to India after a period of suspension of nearly 18 centuries. For 18 centuries

people did not know of Christ as depicted by the Christians of England. The Roman Catholic christianity was a terror, it was an instrument of torture.

Islam with its sword destroyed the old civilization of India. Desolation reigned in India from the time of Mahmud of Ghazni until the birth of the great prophet of Nadia, the Brahman Chaitanya in the 15th century. From that time onwards minor prophets arose and tried to bring back the forgotten religion of the ancient Aryans. But they had a strong and mighty force in India against them, and that was Islam.

When the Blessed One began His mission of mercy and loving kindness in India the field was clear. No Jesus, no Mohammed, no Sankara, no Inquisition, no political piracy, and only Love reigned. The destructiveness of Roman christianity desolated Rome, Greece, and Egypt. Darkness reigned in Europe for over a thousand years under the Papal banner. The first glimmerings of the scientific dawn were visible in the fifteenth century. The conflict between religion and science that began in the fourteenth century ended finally after the enunciation of the law of Evolution by Darwin in the middle of the nineteenth century. From that time onwards Europe began to grow. But its civilization lacks sympathy, compassion and humanity. Trade and annexation of territories are the prime motives of European nations. With that tenderness that a mother feels for her only child the European nations never think of the nations that are weaker. Gunpowder, and guns are the messengers of the European nations that bring terror to the weaker races, and the gifts they receive are alcoholic poisons, slavery,

and loss of political freedom. The religion of animality gains ground by its destructiveness in shedding the blood of innocent animals. For their food the milk giving cow is sacrificed, and the birds of brilliant plumage are destroyed to ornament the heads of brainless women as one writer of the Harmsworth Popular Science puts it.

How different were the methods adopted by the apostles of all merciful Lord Buddha. The proclamation went forth "Kill not for pity's sake", "Abstain from alcoholic drinks, for they make the human being insane." The gentle apostles went forth with a message of love to man and animal, bird, tree and flower. Everything good that promoted love was proclaimed; arts and industries and agriculture were introduced into countries where before they had not these agencies of civilization. Trade flourished and people lived happily until the destructive thunderbolt from Arabian and Palestine fell.

BUDDHA GAYA TEMPLE.

DR. WINTERNITZ'S LETTER.

DEAR SIR,

Travelling all over India, I have visited during the last few weeks many of the great Stupas, temples, and shrines both of Buddhism and of Hinduism, amongst them also the Maha Bodhi Temple at Buddha Gaya. All the other temples and monuments were either in the charge of the Archaeological Survey or of the religious community to which they belonged. It was, therefore,

a great surprise to me to hear that the ancient temple of Buddhagaya was not in the care of the Buddhist Community, nor in that of the Archaeological Survey, but in the possession and care of a private individual of Siva faith. This seems a strange abnormality indeed. Whatever the legal aspect of the question may be—I would not venture to express any opinion about this—, it is certainly highly desirable, that this sacred place of worship should be in the charge and in the care of some public body,—some managing board in which, naturally, members of the Buddhist Community should be represented who in connection with the Archaeological Survey would do everything in their power to preserve these venerable monuments from loss and destruction, and to offer all kinds of facilities to Buddhist pilgrims coming from all parts of the world.

I sincerely hope and wish, that this change may be brought about in the true Buddhist spirit of good-will and peaceableness without any litigation.

I am, dear Sir,

Yours faithfully,

(Sd.) M. WINTERNITZ.

THE BUDDHA GAYA QUESTION.

From a protest which we print to-day our readers will see that this matter of the control of Buddha Gaya is becoming urgent. It would seem that when the Governor of Behar and Orissa was going to visit the sacred precincts, the Mahant made arrangements to have

the whole place cleared up so as to give a good impression, and these clearing operations were so extensive that they necessitated the exclusion of Buddhist worshippers from the place. This is surely a very serious reflection upon the condition in which the temple precincts are usually kept, for it seems to us that a temple ordinarily kept clean and tidy as most of them are, would have needed very little, if any, special preparation to receive the Viceroy, let alone the Governor of Behar and Orissa. Obviously the Mahant is not doing his duty, and further, his conduct in excluding the Buddhist pilgrims who sign the protest calls for severe censure. We are assured, moreover, that a number of Sannyasis were allowed to remain when the Buddhists were excluded, and this further injustice on the part of the Mahant calls for an expression of disapproval from all to whom the sacredness of Buddha Gaya appeals.

We have on several occasions urged our co-religionists in Ceylon to consider this matter seriously, and certain meetings have been held and resolutions passed and telegrams sent to the Viceroy. We have heard that these telegrams have been received by the Viceroy's Secretary, and now, we suppose, the Buddhists of Ceylon will sit back in their chairs and feel that they have done enough. The Anagarika Dharmapala, who is as we all very well know, deeply concerned in attempting to retrieve this sacred spot, is much distressed at the inactivity of us Buddhists in this island. He upbraids us for waiting until the fruits fall into our mouths, "lying down at the foot of the tree," and says that effort is not in us. Let us acknowledge that we are too insular. We cannot really

take an active interest in anything beyond our own shores. We seem incapable of realising the importance of the Buddha Gaya situation and that the matter is urgent.

For there is certainly not the slightest doubt that our cause is just. Buddhists and non-Buddhists alike express their disapproval and surprise at the present state of affairs. We published the opinions of M. Sylvain Levi some time ago, and to-day there has reached us a letter from Dr. Winternitz, who visited the shrine on his way from Shantiniketan. What measures should we then adopt? We advocate the holding of meetings in different parts of the island so that the Viceroy may be continually reminded of our views. We suggest to those who can afford the time and the money (and, although times are hard, there is still a considerable number of such persons among us) that they should make a pilgrimage to the spot, take such opportunities as present themselves of protesting on the spot, protest to the Viceroy individually and give their views and impressions to be published in all the papers they know of. A movement of this kind depends a great deal on being kept continually before the public and before those in whose power it is to remedy affairs. The Muslims we hear are taking very vigorous steps to obtain control of their sacred land, Jazirat-ul-Arab. We draw the attention of our readers to the paragraph on this subject published in this issue. A large organisation is in existence in India devoted to the cause and their struggle is nearly won. Can we not summon up sufficient energy to do something of the same sort?

Buddhist Chronicle of Colombo, Ceylon.

COMPLAINT FROM BUDDHISTS AT BUDDHA GAYA.

We the undersigned and other Buddhist pilgrims numbering about 30 were present at Buddha Gaya when H. E. the Governor of Bihar and Orissa visited the holy spot. In order to please the Governor and to impress upon him that the Mahant was taking good care of the place, he had the whole locality cleared and beautifully decorated. To some of us who had seen, on previous occasions, the neglected condition of the holy temple, it came as a great surprise.

From early morning of the 4th instant, the temple was surrounded by a large number of Sannyasis in conjunction with the Police. When we went to worship that morning the holy Bodhi Tree, to our utter astonishment we were refused entrance by the Police constables and the Sannyasis. Their rude behaviour at our own shrine greatly humiliated us. They said it was the order of the Mahant and their superiors not to allow anyone to worship there as the Governor was visiting the place. We saw a large number of Sannyasis loitering about but they were not asked to go away. Surely we should not have been prevented from worshipping at our own shrine simply because the Governor went to see the temple. We are sure he would have been very pleased to see Buddhists worshipping there, but the Mahant could not entertain the idea of allowing them to remain under the holy Bodhi tree. This was evident from the fact that the Buddhists were alone marked out for this sort of treatment. Neither the Mahant nor the Police had any right whatever to interfere with our religious duties. This uncalled for interfer-

ence on their part was not an insult to us alone but also to the whole Buddhist world. We hope this will be an eye opener to the Hindus who still do not see the justice of the demand made by the Buddhists to have the control of the temple transferred to the followers of the Great Teacher who attained enlightenment at this holy place.

We earnestly request that all lovers of religious toleration should take up the cause of the Buddhists and have the temple rescued from the Mahant and placed under Buddhist trustees.—Yours faithfully, (Sgd.) Mg Khin Maung, Mg Sein Hweh, Mg Kyi Maung, Mg Kock Swan, Mg Than Sein, Mg Ni, Mg Aung Nyun, Mg Ba Thaung, Mg Tun, Mg Tha Doe, Mg Thaw, Bhikkhu U. Narainda, Bhikkhu U. Kumara, Bhikkhu U. Thika, Bhikkhu U. Tezawunta, Bhikkhu B. Mahinda, Bhikkhu K. Srinivasa, Pemasiri Abhayapala, Jagat Man Bhiksha-charya, D. Walisinha.—Calcutta, November 7, ²⁴⁶⁷ 1923.

THEOSOPHISTS AND THE THEOSOPHICAL SOCIETY.

The late Madame Blavatsky in her great work the "Isis Unveiled", Vol. I., p. xli, gave the meaning of the word THEOSOPHIST and described the object for which the Theosophical Society was founded at New York in 1875, as follows :

THEOSOPHISTS. In the mediæval ages it was the name by which were known the disciples of Paracelsus of the sixteenth century, the so-called fire-philosophers or Philosophi per ignem. As well as the

Platonists they regarded the soul and the divine spirit, *nous* as a particle of the great Archos—a fire taken from the eternal ocean of light.

The THEOSOPHICAL SOCIETY, to which these volumes are dedicated as a mark of affectionate regard, was organized at New York in 1875. The object of its founders was to experiment practically in the occult powers of Nature, and to collect and disseminate among Christians information about the Oriental religious philosophies. Later, it has determined to spread among the "poor benighted heathen" such evidences as to the practical results of Christianity as will at least give both sides of the story to the communities among which missionaries are at work. With this view it has established relations with associations and individuals throughout the East, to whom it furnishes authenticated reports of the ecclesiastical crimes and misdemeanors, schisms and heresies, controversies and litigations, doctrinal differences and biblical criticisms and revisions, with which the press of Christian Europe and America constantly teems. Christendom has been long and minutely informed of the degradation and brutishness into which Buddhism, Brahmanism, and Confucianism have plunged their deluded votaries, and many millions have been lavished upon foreign missions under such false representations. The Theosophical Society, seeing daily exemplifications of this very state of things as the sequence of Christian teaching and example—the latter especially—thought it simple justice to make the facts known

in Palestine, India, Ceylon, Cashmere, Tartary, Thibet, China and Japan, in all which countries, it has influential correspondents. It may also in time have much to say about the conduct of the missionaries to those who contribute to their support."

In page VII of the Preface, Vol. I she writes as follows:—Our work then is a plea for the recognition of the Hermetic philosophy, the ancient universal Wisdom Religion, as the only possible key to the Absolute in science and theology. To show that we do not at all conceal from ourselves the gravity of our undertaking, we may say in advance that it would not be strange if the following classes should array themselves against us:

The Christians, the Scientists, Pseudo-Scientists, Broad Churchmen and Freethinkers, Men of letters, and various authorities, the Mercenaries and Parasites of the Press.

BUDDHISTIC LITERATURE OF BENGAL.

BY SATYENDRA N. GUHA, B.A.

The Buddhistic cults form a most important chapter in the socio-religious history of Bengal. The beliefs and manners of the Buddhist Society of the time have left indelible impressions behind, and traces of Buddhist influence are recognisable even to-day. The earliest literary records of Bengal are closely associated with cults, sometimes avowedly Buddhist, and revealing distinct Buddhist descent, but more often, bearing only a Buddhist tinge, and pointing to Buddhist influence, of more or less

permanent character. The cults, most usually popular in their character, and complex in their nature,—had, presumably, been captured by Buddhist preachers, at certain stages of their development, and in consequence, a Buddhist veneer was impressed on them. This sort of blending is not unique in the history of religions, and it does not require any exceptionally high order of historical insight to detect the process in the make-up of every considerable religion. A childish prejudice has often prompted to represent each denomination as the exclusive author of its own religion, and each single religion as the exclusive work of one class of people. Reality protests against any such conception.

The earliest literary relic of Bengal,—which can be traced back to the ninth century A. D.,—is a number of Bengali songs, which we find inserted in quasi-Buddhistic works,—*Buddhakapāla Tantra*, *Hebajra Tantra*. The second stratum is what may be called the “*Siddhāchāryic*” Literature. The *Siddhāchāryas* were religious preachers and thinkers of the time. The earliest of them, *Lui*, who is definitely represented to be a Bengalee, flourished during the tenth century. Closely associated with *Lui* was *Dipankara Sreegnān*, who was a junior contemporary of *Lui*. *Dipankara* was an energetic Buddhist missionary. He was co-author with *Lui*, of a Sanskrit work, “*Lui-Abhisamaya*”. He has two other works,—“*Ek Vir Sādhan*”, and “*Balavidhi*”. There were many other *Siddhāchāryas* who were, several of them, preachers of the *Mahāyāna*, *Bajrayāna*, and *Kālachakrayāna*, schools. In the tenth century, there was a learned preacher, *Nada Pandit* by name, who preached the *Sahajayāna* form of

Buddhism. His teachings are still extant. Pandit Haraprasad Shastri has done much in the way of recovering, and interpreting the worth of, the Literature of this period.

The next great landmark is Rāmāi Pandit. He is the author of "Cunya Purāna", and the famous exponent of the well-known "Dharmapuja" cult. A careful study of the "Cunya Purana" reveals the fact that the cult that it enunciates and popularises is a blend of Brāhminism and Buddhism. The opening lines of "Cunya Purana" which deal with Cosmology is distinctly Brahminical in character. The lines have close resemblance with the 129th Hymn of the tenth Mandala of the Rig-Veda, and they read almost like a translation of the same. The Rig-Vedic Hymn referred to opens thus :

"Nor Aught nor Nought existed ; you bright sky
Was not, nor heaven's brad woof outstretched
above.
What covered all? What sheltered? What
concealed?
Was it the water's fathomless abyss?
There was not death—yet was there nought
immortal,
There was no confine betwixt day and night;
The only One breathed breathless by itself,
Other than It there nothing since has been."*

* Translated by Prof. Max Muller in his "Chips from a German workshop" (1869).

I quote below the opening lines of "Cunya Purāna", for comparison :

That the cult was influenced by the Buddhists is evident from some unmistakable references to the Buddha in the poem, e.g., "Dharmaraja, who commands so much respect in Simhala (Ceylon)"†

The mixed nature of the cult is to be explained thus : Originally there was a popular cult, afterwards modified and supplemented by Brahminism. Ultimately, at a later stage of its development, it was captured by Buddhist preachers who influenced and modified the cult in their turn, and stamped the final, Buddhist, veneer on it.

'NYAYA-VINDU' WITH DHARMOTTARACHARYYA'S COMMENTARY.

(Translated into English by Harisatya Bhattacharyya, M.A., B.L.)

(Continued from page 426 of the last issue).

বিরুদ্ধব্যাপ্তোপলব্ধিৰ্থা । ন ধ্রুবভাবী ভূতস্যাপি ভাবস্য
বিনাশো হৈলন্তরাপেক্ষণাদিতি ॥

“নহি রেক নহিরূপ নহি ছিল বদ্র চিন ।

রবি শশী নহি ছিল নহি রাতি দিন ॥

নহি ছিল জল থল নহি ছিল আকাশ ।

মেরু মন্দার ন ছিল ন ছিল কৈলাস ॥

নহি ছিল ছিটি আর ন ছিল চলাচল ।

মেহারা মেউল নহি পর্বত সকল ॥

মেহারা দেবতা ন ছিল পুজিবার দেহ ।

মহাশূন্য মধ্যে পরভূর আর আছে কেহ ॥” etc

- (Edited by Nagendranath Bose, Prāchyavidyāmahārṇava.)

† “সিংহলে ধর্মরাজের বহুত সম্মান ”

"The Observation-Of-The-Pervaded-Of-The-Opposite' is thus illustrated:—The Annihilation of an originating object is not certain ; because it is dependent upon a different cause."

Commentary:—In the above argument, a fact which is Pervaded by the Opposite of what is denied in the conclusion is Observed (*Viruddhavyāptopalabdhi*). 'Not certain' i.e., the Negation of Certainty is the Proven. 'Annihilation' is the Abode. It is not even certain that an object which has origin, will be annihilated,—not to speak of objects which have no genesis. The words 'of an originating object even' thus qualify 'Annihilation', the Minor Term. Annihilation is due to a cause e.g., a Cudgel, which is different from the cause of origination. 'Because it is dependent on a different cause' is the mark "dependence upon a different cause is Pervaded by 'uncertainty' (i.e., 'the fact of not being certain'). To change the colour of a cloth, for example, materials viz., Dye etc., different from the cloth, are necessary. Now, because these materials are different from the cloth, there is no certainty about the cloth being dyed. 'Uncertainty' is opposed to 'certainty.' 'Annihilation', as shown before, is 'dependent upon a different cause.' Hence 'certainty' is denied on the ground of 'dependence upon a different cause,' which, as shown before, is 'Pervaded by the Opposite (i.e. 'uncertainty').'

It may be said that 'Certainty' is 'Eternality' and 'Uncertainty' is 'Non-eternality.' 'Eternality' and Non-eternality' cannot be predated of one and the same thing, as they exclude each other. As they are mutually exclusive, one should not be attributed to (literally 'identified with') a thing to which the other is attributed. The 'Non-identification' (the Non-attribution) of a thing or phenomenon is possible, if it is so experienced. For, one argues in the following way:—If that object under observation be Eternal, it would be actually observed as of Eternal form ; it is not observed as of Eternal form ; hence, it is not Eternal. In this way, if Eternality is to be denied, the denial or negation must be based on the actual observation of the 'Nature' of the thing. If, for example, the Nature possessed

by the visible objects like a pitcher etc., is to be denied of such invisible beings as an Apparition etc., the denial or negation should be made with reference to the actual observation of the Nature of visible objects. In other words, one should argue in this way, in such a case:—If that object under observation be a Ghost, a Ghost must be an object which can be observed ; but it is never observed ; hence, that object cannot be a Ghost. Whether a visible or an invisible object is not to be identified with an object under observation e.g., a pitcher must depend on the actual observation of the former object. Thus, a Pitcher is known to be capable of being observed ; and accordingly, its Non-existence is inferred where it is Non-observed. Similarly, when of two mutually exclusive things, one is sun, the other is consequently judged to be non-existent. Here the reasoning must be held to be based on 'Non-observation of what is capable of being observed.' Thus, such arguments may be said to be included in those based on 'Non-observation of Nature.'

कार्यविरुद्धोपलब्धिर्यथा । नेहाप्रतिवद्वसामर्थानि श्रौत-

कारणानि सन्ताप्तेरिति ॥

"The Observation of the Opposite of the Effect is thus illustrated:—Here there are no undestructed causes of cold ; because there is fire."

Commentary :—In the above argument, the Opposite of the Effect of what is denied in the conclusion is Observed. (*Kārya-viruddhopalabdhi*.) 'There are no unobstructed causes of cold' is the Proven. 'Here' is the Abode. 'Because there is fire' is the Mark. This mode of Non-observation can serve as the Mark, where 'the Causes of Cold' are not directly observed and 'the Sensation of Cold' also is not directly observed. If, however, 'the Sensation of Cold' is capable of being (directly) observed, or its 'Causes,'—then, either *Non-observation of the effect* (*Kāryānupalabdhi*) or *Non-observation of what is capable of being observed* (*Drisyānupalabdhi*) is the Mark. The observation of the opposite of the effect serves as a Mark leading

to a negative conclusion, where 'the Cause of Cold', although existent, is non-observed and 'the Sensation of Cold' is perceptible at a distance from the observer before whom 'fire' burns brilliantly.

व्यापकविरुद्धोपलब्धिर्यथा । नात्र तुषारस्पर्शोऽग्नेरिति ॥

"The Observation of the Opposite of the Pervader is thus illustrated :—Here there is no Sensation of Snow-touch ; because there is Fire."

Commentary :—In the above argument, the Opposite of what Pervades what is denied in the conclusion is Observed. (*Vyāpaka-viruddhopalabdhi*). 'Here' is the Abode. 'There is no sensation of Snow-touch' is the Proven. 'Because there is Fire' is the Mark. This mode of Non-observation is applicable as the Mark, where neither 'Snow-touch' which is Pervaded by 'the Sensation of Cold' nor 'the Sensation of Cold' which is the Pervader is under direct observation. If either of them is capable of being directly observed, then the Mark is either the Non-observation of Nature (*Svabhāvanupalabdhi*) or the Non-observation of the Pervader (*Vyāpakānupalabdhi*). 'Snow-touch' is but a particular species of 'the Sensation of Cold.' 'Fire' with its brilliant glow attracts the attention of the observer and is the object of his direct observation. Seeing 'Fire', the observer argues about the Non-existence of 'the Sensation of Cold.' From the Non-existence of 'the Sensation of Cold' he infers the Non-existence of 'Snow-touch' which, as shown before, is but a particular species of 'the Sensation of Cold' and as such, Pervaded by it.

कारणानुपलब्धिर्यथा । नात्र धूमोऽग्न्यभावात् ॥

"The Non-observation of the Cause is thus illustrated :—Here there is no Smoke ; because there is no Fire."

Commentary :—In the above argument, the Cause of what is denied in the conclusion is Non-observed (*Kāraṇānupalabdhi*). 'Here' is the Abode 'There is no Smoke' is the Proven. 'Non-existence of Fire' is the Mark. This mode of Non-observation

is applicable as the Mark, where the Effect, although existent, is not under direct observation. If the Effect is capable of direct observation, then the Mark is Non-observation of what is capable of being observed (*Drisyānupalabdhi*). At an winter evening, one may find vapour arising from the still waters of a lake ; but he is not to judge it to be Smoke ; because the Cause of Smoke is not observed there. Fire is the Cause of Smoke and if Fire existed floating on the waters of the lake, it would have been observed because of its brilliant glow. If it be suspected that Fire might exist there in a nascent and invisible form within fuel, it is to be noted that even in that case, fuel would be visible. Hence if there were Fire on the lake, it would have been visible either in its natural glowing form or in the shape of its materials.

कारणविरुद्धोपलब्धिर्यथा । नास्य रामहृषीदिविशेषाः

संनिहितदहनविशेषत्वादिति ॥

"The Observation of the Opposite to the Cause is thus illustrated :—This man has not the peculiar mode of hairs standing erect ; because he has the peculiar species of fire by him."

Commentary :—In the above argument, the Opposite to the Cause of what is denied in the conclusion is Observed (*Kāraṇa-viruddhopalabdhī*). 'This man' is the Abode. Hairs may stand erect for various causes ; for example, they may stand erect, when a man is seized with consternation or is in a reverential mood. 'The peculiar mode of hairs standing erect,' referred to in the above argument, is due to cold. 'The Negation or Non-existence of the peculiar mode of hairs standing erect' is the Proven. 'The peculiar species of fire', referred to in the above argument, is fire that can remove cold. There may be phenomena of fire e.g. a Light, which do not remove cold. 'Because he has the peculiar species of fire by him' is the Mark. This mode of Non-observation is applicable where neither the 'Sensation of Cold' is directly considered even if existent, nor 'the peculiar mode of hairs standing erect.' If

'the peculiar mode of hairs standing erect' be taken into direct observation then the Reason or Mark would be the Non-observation of what is capable of being observed (*Drisyānupalabdhi*). If, on the other hand, 'the Sensation of Cold' be taken into direct consideration, the Mark would be the Non-observation of the Cause (*Kāraṇānupalabdhi*). The observer in the above argument sees Fire from a distance, the brilliant glow of which engages his direct or immediate attention (observation or consideration). Neither does the 'Sensation of Cold' nor 'the peculiar mode of hairs standing erect' engage his direct attention. He infers that there would be no 'peculiar mode of hairs standing erect' from the existence of 'Fire' which is Opposed to 'the Sensation of Cold,' the cause of a 'peculiar mode of hairs standing erect.'

कारणविरुद्धकार्योपलब्धिर्यथा । न रोमहर्षादिविशेषयुक्त

पुरुषवानयं प्रदेशो धूमादिति ॥

"The Observation of the Effect of the Opposite to the Cause is thus illustrated :—That place has no man who has the peculiar mode of hairs standing erect ; because there is smoke."

Commentary :—In the above argument, the Effect of the Opposite to the Cause of what is denied in the conclusion is Observed. (*Kāraṇa-viruddha-kāryopalabdhi*). 'That place' is the Abode. 'Has no man who has the peculiar mode of hairs standing erect' indicates the Proven. 'Because there is Smoke' is the Mark. If 'the peculiar mode of hairs standing erect' be a matter of direct and immediate consideration, then it is a case of the Non-observation of what is capable of being observed (*Drisyānupalabdhi*). If, again, the 'Sensation of Cold,' which is the Cause, be a matter of direct observation, then the Mark consists in the Non-observation of the cause (*Kāraṇānupalabdhi*). If, finally, 'Fire' be directly observed, then the Mark is Observation of the Opposite to the Cause (*Kāraṇa-viruddhopalabdhi*). Hence the mode of Non-observation, illustrated in the above argument serves as the Mark, only where none of the three phenomena are matters of direct observation. The observer

in the above argument stands at a distance from 'Smoke' which engages his direct attention. 'Fire', 'Sensation of Cold', 'the peculiar mode of hairs standing erect',—all, even if existent—escape his immediate notice. It should be observed that the Mark in the above argument,—'Smoke' is such as would indicate that sort of 'Fire' which is capable of removing the 'Cold' of the given place. No doubt, Smoke indicates Fire; but not every form of Smoke can serve as the Mark in the above argument, because it must there indicate (not any and every phenomena of Fire but) Fire which can remove the Sensation of Cold and its effect,—the peculiar mode of hairs standing erect.

(To be continued)

BUDDHISM IN KASHMIR AT OU-KONG'S VISIT.

"Not many years after Muktapida's embassy, Kasmir was visited by another Chinese pilgrim, Ou-kong. Though greatly inferior to Hiuen Tsiang in learning or power of observation, he has yet left us information regarding the country which is of interest and value. The itinerary of Ou-kong, the discovery and recent publication of which we owe to Messrs. Levi and Chavannes, contains the reminiscences of forty years' wanderings, taken down after the pilgrim's return to China, and in a form regrettably brief. But whether it be due to Ou-k'ong's long stay in Kasmir or to other causes, his account is fortunately far more detailed in the case of Kasmir than in that of any other territory visited by him. His description of the Valley and the several sites mentioned by him have been fully discussed by me in the separate paper already quoted. I need hence indicate here only the main results of this analysis.

Ou-kong reached Kasmir in the year 759 from Gandhara, presumably by the same route as Hiuen Tsiang had followed. He took there the final views of a Buddhist monk and spent there fully four years engaged, as his itinerary tells us, in pilgrimages to holy sites, and in the study of Sanskrit. Though he is said to have studied from day-break to night-fall his

diligence does not seem to have brought him much literary culture. This is curiously shown by the popular Apabhraṇśa forms in which our pilgrim records the names of the monasteries he specially singles out for notice. Four of these I have been able to identify with Viharas mentioned in the Chronicle, and two of them have left their names to villages which survive to the present day.

While Hiuen Tsiang mentions only about one hundred convents in the country, Ou-kong found more than three hundred, and speaks in addition of the number of stupas and sacred images as considerable. We may conclude from this that there had been a rise in the popularity of Buddhism in the period intervening between the visits of the two pilgrims. (Kalhans Raj Trāgaṇi Vol. II, p. 357).

BUDDHISM IN KASHMIR AT HIUEN TSAING'S VISIT.

"Ninety years after the date of this notice Kasmir was visited by Hiuen Tsiang. He reached the Valley from Urasá in the west and resided in it as an honoured guest for fully two years. The records of the great Chinese pilgrim contain far the fullest and most accurate description of Kasmir that has come down to us from a foreign visitor for the period with which we are here concerned. I leave the notices of particular localities he visited to be discussed below in their proper place. Here it will be sufficient to refer briefly to his general description of the country.

Hiuen Tsiang must have entered Kasmir by the Valley of the Vitasta, as he describes his route as leading to the south-east of Urasá, the present Hazara District. After 'crossing over mountains and treading along precipices' he arrived at the 'stone gate, which is the western entrance of the kingdom.' We shall see below that this gate known also to Ou-kong and Alberuni, was the frontier watch-station or Dvara, in the gorge of Baramula (Varaha-mula). He passed the first night on Kasmir soil at

Hushapura, the modern Uskiir, opposite Baramula, and then proceeded to the capital, which he describes exactly in the position of the present Srinagar. There he was lodged in the convent known as the *Jayendravihara*, and named also in *Rajatarangini*.

A two years' stay, though chiefly passed in the study of 'the Sutras and S 'astras', must have enabled Hiuen Tsiang to acquaint himself thoroughly with the Valley. His description of the kingdom *Kia-sh-mi-lo'*, shows clearly that the geographical application of the term Kasmir must have been then, just as now, restricted to the great basin of the Vitasta, and the side valleys drained by its tributaries above the Baramula defile. He notices that the country is enclosed on all sides by mountains which are very high. "Although the mountains have passes through them, these are narrow and contracted". These natural bulwarks protected the country from neighbouring states 'which had never succeeded in subduing it.' Though the climate is cold and the snow plentiful, the soil is described as fertile and abounding with fruits and flowers. The inhabitants seem to have changed as little as the soil since Hiuen Tsiang's days. It is still easy to recognize in them the people whom he describes as "Light and frivolous, and of a weak, pusillanimous disposition. The people are handsome in appearance, but they are given to cunning. They love learning and are well instructed." "Since centuries learning has been held in great respect in this kingdom," and Hiuen Tsiang dwells with evident pleasure on the recollection of the learned conferences he had with the Kasmir doctors of the sacred law.

Kasmir, had, in earlier times played a great part in the traditions of the Buddhist Church. Hiuen Tsiang relates at length the legends how the Arhat Madhyantika had first spread the law of Buddha in the land; how, in the time of Asoka, the five hundred Saints had taken up their abode there; and how finally, under the great Kanishka, King of Gandhara, Kasmir had been the scene of the Universal Council which fixed and expounded the Sacred Canon. Yet he observes that in his own

time the kingdom, as a whole, was "not much given to the faith, and that the temples of the heretics were their sole thought."

It is probably to this not very flourishing condition of contemporary Buddhism that Hiuen Tsiang mentions only a comparatively small number of Viharas and Stupas in the Valley. Among the Stupas there were four ascribed to Asoka, and one beneath which Kaniska was believed to have deposited the canonical tenets as fixed by his Council, engraved on sheets of copper. None of these structures has yet been identified with any certainty. But in their description the pilgrim furnishes us incidentally with a valuable topographical indication.

Speaking of the Convent which prided itself on the possession of a miraculous tooth of Buddha, he indicates its site as being about 10 li or cire. 2 miles 'to the south-east of the new city, and to the north of the old city'. This proves that the capital Hiuen Tsiang's time, which corresponds to the present Srinagar, was then a comparatively new foundation, exactly as the Chronicle's account has it. At the same time the reference to the 'old city' enables us to fix with absolute certainty the site of the earlier capital. Asoka's Srinagari, at the present Pandiethan, the Puranadhisthana of Kalhana.

The two full years which Hiuen Tsiang, according to his own statement, spent in Kasmir, represent a longer halt than any which the pious traveller allowed himself elsewhere during his sixteen years wanderings through the whole length of India and Central Asia. With all due respect for the spiritual fervour of the pilgrim and the excellence of his Kasmirian preceptors, it is difficult to suppress the surmise that the material attractions of the Valley had something to do with this long stay. The cool air of Kasmir, the northern aspect of its scenery and products, have all at times exercised a powerful charm over those visitors who, themselves born in colder climes, have come to the Valley from heat and dust of the Indian plains. Just as these advantages attract in yearly increasing numbers—European visitors from India proper, so the modern Turki pilgrims from Kashgar, Yarkand, and other parts of Central Asia, whether on

their way to Mecca or on their return, never fail to make a long stay in Kasmir.

We should undoubtedly find the example of the modern Hajis followed also by Buddhist pilgrims if there were still any to take their way from those northern regions through Kasmir to the holy places of India. It would be an interesting task to examine to what extent the fame of Kasmir as the 'paradis terrestre des Indes',—a fame unknown to genuine Indian tradition,—is the creation of northern visitors, both European and Asiatic. Here it may suffice to add that Hiuen Tsiang before he reached Kasmir, must have had already his experience of the torrid heat and the other amenities of a Punjab summer. We shall also see that the example of the other Chinese pilgrim whom we are able to follow on his visit to Kasmir, points exactly to the same conclusion.

Hiuen Tsiang's narrative tells us that he left the Valley going in a south-westerly direction. He reached *Pun-nu-tso*, the Parnotsa of the Chronicle and the modern Prunts, after crossing mountains and passing precipices. As the Tosmaidan route is the direct and most frequented route to that territory, it is very probable that Hiuen Tsiang also followed it. Parnotsa as well as Rajapuri (ho-lo-she-pu-lo) to which the pilgrim subsequently proceeded had, at the time of his visit, no independent ruler, but were subject to Kasmir". (Vol. II pp. 356-357, Kalhana's Chronicle of the Kings of Kasmir).

SHEONARAIN PUNDIT.

EVOLUTION OF MODERN HINDUISM.

The following quotation will help the inquiry as to the evolution of Modern Hinduism in its contact with Buddhism.

SHEO NARAIN.

KUTADANTA SUTTA.

Our Sutta is then merely the oldest extant expression in so thorough and uncompromising a way of an ancient and widely

held trend of opinion. On this question, as on the question of caste, or social privileges, the early Buddhists took up and pushed to its logical conclusions, a rational view held also by others. And on this question of sacrifice, their party won. The Vedic sacrifices of animals, had practically been given up when the long struggle between Brahmanism and Buddhism reached its close. Isolated instances of such sacrifice are known even down to the Mohammadan invasion. But the battle was really won by the Buddhists and their allies. And the combined ridicule and earnestness of our Sutta will have had its share in bringing about the victory.

That they did win is a suggestive fact. How could they have done so if the Indians of that time had been, as is so often asserted of them by European writers, more deeply addicted to all manner of ritual than any other nation under heaven, more superstitious, more averse to change in religious ceremonial? There seems to me no reason to believe that they were very different in these respects from Greeks or Romans of the same period. On the contrary there was a well marked lay feeling, an underspread antagonism to the priests a real sense of humour, a strong fund of common sense. Above all there was then the most complete and unquestioned freedom of thought and expression in religious matters that the world had yet witnessed. To regard the Indian peoples through Brahman spectacles, to judge them from the tone prevalent in the Sranta and Grihya Sutras it would seem impossible that this victory could have been won. But it was won. And our views of Indian history must be modified accordingly.

Sacred Books of the Buddhists II, Dialogues of Buddha, p. 165. Edited by Rhys Davids.

A THEOSOPHICAL CRITICISM OF MRS. CLEATHER'S BOOKS.

In the October number of this journal there was a letter from a member of the United Lodge of Theosophists containing

some good suggestions on Buddhist work in India. This body has its headquarters in Los Angeles, California, and originated in a small body of students under the tutelage of the late Robert Crosbie who was President of the Boston Lodge of the American Section of the Theosophical Society in Mr. Judge's lifetime, and remained for a time under his successor Mrs. Tingley. He inculcated the view which they have elevated into a dogma that Mr. Judge was the occult equal of H. P. Blavatsky; and Mrs. Cleather criticised it in a note to her second article on "Bodhidharma or the Wisdom-Religion" (M.B.J., XXX 252) as being derogatory to H. P. B.'s unique status and mission, and unjust to Judge himself, since he never made any such claim. These articles being now in book form, entitled *H. P. Blavatsky : Her Life and Work for Humanity*, the U.L.T., in their magazine, *Theosophy*, for October, deal with that book, and her Great Betrayal, in an editorial headed "Mrs. Cleather's Occultism," deducing some strange and fantastic ideas from some of her statements.

In the *Great Betrayal* Mrs. Cleather boldly and severely criticised the policy and doctrines of the Adyar Theosophical Society. Similar criticisms have been and are still being made by Mr. T. H. Martyn, who led the Australian T. S. for many years, and has now with his fellow workers of the Sydney Lodge been excommunicated by the Papal Bull of Adyar. *Theosophy* takes up the extraordinary and anomalous position that Mrs. Cleather and Mr. Martyn, who have been fighting these serious evils at great personal sacrifice, are only examples of those very evils under another form; for they say (p. 546):—"Of what avail to substitute for the Authority of Mrs. Besant and Mr. Leadbeater, that of Madame Tingley, Mr. Martyn, Mrs. Cleather or anyone else? What is the following of Authority but the ideas of a Personal God, a Vicarious Atonement and an Apostolic Succession under new masks?" Be it noted that Mr. B. P. Wadia is not included in this category, although he issued a pamphlet a year ago stating his reasons for leaving his position as one of Mrs. Besant's right-hand men (both

politically and Theosophically) and joining the U. L. T. In this pamphlet Mr. Wadia criticised the same evils as Mrs. Cleather and Mr. Martyn did, and his testimony formed a striking confirmation, coming from one who was so long at Adyar and was actually on a lecture tour for them in America when he issued it.

Now if there is one thing that both Mrs. Cleather and Mr. Martyn have been most strenuously denouncing it is this very "Authority." Mr. Martyn has written a series of pamphlets exposing the brazen attempts now being made under the Besant-Leadbeater rule to betray H. P. Blavatsky's work for religious freedom by establishing a so-called "Liberal" Catholic Church under the aegis of the T. S., and combining a hypothetical coming Christ or "World-Teacher" with the next Buddha (Maitreya), and even providing an Indian youth as His chosen vehicle so as to sweep in the Orient as well! Mrs. Cleather deals with the same monstrous imposture—an insult and a menace to the whole Buddhist Tradition in her *Great Betrayal*. Yet *Theosophy* is at pains to make false deductions from her statements in a clumsy endeavour to show that she is claiming "authority" and "occult powers", when she is simply giving the result of her personal experience since 1885, first as a pupil of H. P. B., and afterwards as an official under Mr. Judge and Mrs. Tingley.

Buddhists should not disregard the significance of "Bishop" Leadbeater's latest scheme. He has just laid the foundation stone of a Stadium at Sydney with his usual elaborate ritual. Mrs. Besant has sent a hundred pounds for a "Founder's Seat", and there the faithful will assemble at the appointed time to witness the expected Messiah in regular Christian "Adventist" fashion. I have before me the "Amphitheatre Ceremony Number" of the *Star in the East* (Australian Division); and I think my Brother Buddhists will feel as disgusted and scandalised as I do to hear that the ritual included chanting in Pali the Three-fold Refuge and the Five Precepts, followed by the prayer "O Christ, the Lord of Love, we lay our hearts upon thy shrine."

Mrs. Cleather opened her *Great Betrayal* with a solemn

form of protest, because she felt that such blasphemous mummary as the above was a desecration of the ideal of the Masters of Wisdom. *Theosophy* cites this as proof that Mrs. Cleather claims to be "an Occultist of high degree, speaking not merely for herself but for the Masters of Wisdom," simply because she protested "in Their sacred names." This is the first time I have ever heard that the invocation of sacred names involves the claim to speak for those Beings. However, this peculiar state of mind is perhaps explained by the fact that the U. L. T. have their own private claim to "Authority"; for I have heard from several reliable sources in America that they have their own Esoteric School in which they claim direct communication with Masters, not to mention the exalted occult status they assign to Judge and Crosbie. Moreover, they make it worse by "masking" their real dogmas under anonymity and a lofty pretence of impersonality even in private correspondence. As an American correspondent who has had experience with their methods, told me, "It is the purpose of all U. L. T. people to hide their names, thereby playing safe." Anonymity is all very well for certain purposes, but it is a weapon very easily abused, and it may be noted that H. P. Blavatsky very rarely employed it, and always took full responsibility for all she wrote.

Mrs. Cleather's statement of her opinion that Mrs. Besant and Mr. Judge were "unfit" to carry on the Esoteric School after H. P. B.'s death is next taken, and is considered by *Theosophy* to "compel the assumption" that she "possesses great Occult knowledge and powers." For my own part, I came to the same conclusion by a process of ordinary reasoning, as the result of subsequent experience, and I know that Mrs. Cleather did the same, and that to talk of "occult knowledge" in such a connection is not only absurd but mischievous. We believed and defended Judge when Mrs. Besant attacked him soon after, but when we found that both of them had been deceived and misled by similar influences, and ourselves learnt the nature of those influences by personal experience of them

under Mr. Judge's successor, we had to unravel the problem for ourselves by the exercise of reason and common-sense. We therefore came to the conclusion, as did many of our contemporaries, that two pupils of H. P. B. (one of them—Mrs. Besant—quite recent) ought not to have attempted to fill a position for which she alone was fitted through special training and magnetic preparation for many years under her Masters in Tibet, and that the subsequent failure of both of them proved their "unfitness." One might ask why *Theosophy* does not feel "compelled to assume" that Mr. Wadia claims occult knowledge for coming to the conclusions he did concerning Mrs. Besant's after working intimately with her for so many years? It is also interesting to note that the U. L. T. rule of anonymity is being somewhat relaxed in his case.

Theosophy vainly tries to weaken Mrs. Cleather's testimony by speaking of "baseless assertions" and "absence of verifiable evidence." I assert from my own personal knowledge and experience that there is good ground for what she says, and that there is plenty of evidence of various kinds, some of which is in the hands of others more intimately acquainted with Mr. Judge in the Tingley period at New York. *Theosophy* cannot deny the existence in print of an E. S. Paper issued by the Council after his death containing extracts from his "Occult Diary" authorising the appointment of Mrs. Tingley (then veiled under the pseudonym of "Promise") as his "occult heir and successor" and "Outer Head" of the E. S. Mrs. Cleather was present in New York as a member of Council when Mrs. Tingley was privately so introduced, and the large number of E. S. members who accepted her did so on the testimony presented by Mr. Judge himself in that Paper. Mrs. Cleather was by no means the only person who discovered by subsequent experience that Mr. Judge had been deceived and that Mrs. Tingley was in no respect what his "Occult Diary" represented her to be. Yet *Theosophy* tries to suggest that such subsequent experience was the result of "consulting the spirits," who presumably informed her that Mr. Judge had been misled! I had the same

experience, and needed no "spirits" or "occult power" to see what had happened ; nor, as I can testify, did Mrs. Cleather, or anyone else who had the common-sense to put two and two together.

I observe that *Theosophy* has up to now carefully avoided tackling the Tingley phase of Theosophical History, their account stopping just short of it. If they do attempt the task, it will be interesting to see how they handle it, and whether they will try to explain the E. S. Paper I have referred to. I have lately gone over it again very carefully, and find that it explains a good deal, but not exactly from the U. L. T. point of view. One thing it shows quite definitely, and that is that Judge actually believed that H. P. B. was coming back to work "through" Mrs. Tingley! This reminds me that *Theosophy* cites Mrs. Cleather's very positive statement (contradicting Mrs. Besant) that H. P. B. "has not re-incarnated," as another proof that she claims "occult knowledge." Nothing of the sort ; for H. P. B. specially warned her pupils, before her death, against believing any tales of her supposed re-incarnation or return to work through others (such as Mrs. Tingley). Is it not significant that both Mrs. Besant and Mr. Judge disregarded this warning, and each was taken in by a different form of that very thing?

It is regrettable that *Theosophy* should go so far in twisting Mrs. Cleather's meaning as to say that she "deplores" the view that "neither H. P. B. nor Judge were subject to 'obsessions'." This word "obsessions" is used by Mr. Sinnett in a most unworthy book published after his death by the Besant press, which I deal with very fully in an Addendum to Mrs. Cleather's new book, *H. P. Blavatsky as I Knew Her*. Her estimate of H. P. B. is far too high to admit of "obsessions" ; and even to Judge she does not apply such a term ; but she did know that he had recourse to sensitives or psychics (it was common knowledge to his friends), of whom Mrs. Tingley was the last and exercised the most potent influence. It is still more regrettable that *Theosophy* should descend to such methods as the following

sentence reveals :—“the absence of any verifiable evidence to back up Mrs. Cleather’s defamatory charges against Mr. Judge, or her claims of Occult Authority, is *prima facie* evidence either that Mrs. Cleather is a common slanderer or has been ‘consulting the spirits’ on her own account. In fact, this magazine is in possession of documents over Mrs. Cleather’s signature which bear no other construction. If Mrs. Cleather should request it, we will publish them.” In the face of the sort of “construction” *Theosophy*’s peculiar cast of mind puts upon her printed statements, it is hardly likely that Mrs. Cleather will request them to publish documents of which she has no knowledge, and which may be private communications still more open to misconstruction, unless she is furnished with copies first and given an opportunity to give her own explanation of their contents. When we defended Mr. Judge against Mrs. Besant’s charges in 1895, we made a great point of his complaint that she did not furnish him with copies of his letters on which the charges were based ; and the same principle applies in the present case.

As to *Theosophy*’s final statement that H. P. B. and Judge were both “true and loyal *Chelas* and Servants of the Masters,” it will be seen throughout Mrs. Cleather’s books that she considers H. P. B. to have been someone much higher than a “Chela” (although she modestly called herself one). Hence she regards the U. L. T. view as derogatory to the occult status of H. P. B., because it lowers her to the level of Judge, who became a *chela* under her tutelage when she was in America in 1874 at the same time as Colonel Olcott did (as stated by her in the *Secret Doctrine* and elsewhere). It is obvious that the *chela* would not have the same status as the Guru, and the Masters Themselves spoke of H. P. B. as “Our Brother” and “Our direct agent.” Not even Damodar K. Mavalankar, whom H. P. B. described as the one “full success” of all the hundreds of aspirants, called to Tibet by his Master in 1885, and destined to become himself a full *Mahatma*,—not even he was ever referred to in such terms.

In view of *Theosophy*’s peculiar ideas about Occultism and

"spirits" I think I had better say that all the above is evolved from my own normal brain consciousness without the aid of tilting tables, planchette, trance mediums, or Sinnett "intermediaries" of any sort ; that I am possessed of no "Occult powers" of any kind ; and that, having no necessity to conceal my identity, I take full responsibility for what I have said, and sign my name.

BASIL CRUMP.

THE BUDDHA SOCIETY.

FIRST ANNUAL REPORT.

Ending with 1st May, 1923.

The Managing Committee of the Buddha Society has great pleasure to present to the members of the Society the first annual report, regarding its activities during the year.

At the outset we have to thank Dr. A. L. Nair for having put into our mind the desirability of founding this Society in Bombay. As he happened to be one of the devoted Buddhists on this side of India he brought about a very representative and cosmopolitan gathering in honour of the anniversary of Lord Buddha on the 10th May, 1922, under the Chairmanship of Mr. K. Natarajan. Some of the eloquent and learned speakers impressed upon the minds of the gathering the greatness and sublimity of the life and teachings of Lord Buddha ; and this function inspired some of us to set up this Society. Dr. Nair accordingly invited some of the prominent gentlemen of this city to discuss the desirability of founding the Society, and it was formally inaugurated at this meeting, with the objects "of promoting the study and comprehension of the life and teachings of Lord Buddha and forming a meeting ground of all who love and revere Him." A provisional Committee was appointed at this meeting to organize the Society and frame a body of rules for regulating its work.

A meeting of this Provisional Committee was convened on the 22nd June, 1922 and the Managing Committee of the following gentlemen was duly elected to conduct the business of the Society and to push forward its objects.

THE MANAGING COMMITTEE.

President.

Dr. A. L. Nair.

Vice-Presidents.

Mr. V. P. Vaidya,

Bar-at-Law.

„ K. Natarajan, B.A.

Hon. Treasurer.

Prof. N. K. Bhagwat, M.A.

Hon. Secretary.

Mr. S. H. Jhabvala, B.A.

Members.

Hon. Lallubhai Samaldas
Mehta.

Mr. M. R. Jayakar,
Bar-at-Law.

„ Narottam Morarji
Gokuldas.

„ G. K. Nariman.

„ Mavjee G. Sheth.

Rao Bahadur A. K. Pai, B.A.

Mr. B. N. Motivala.

„ M. B. Kolaskar,
Bar-at-Law.

„ K. A. Keluskar.

FORTNIGHTLY DISCOURSES.

Soon after the inauguration of the Society the Committee deemed it desirable to adopt one of the potent measures of disseminating knowledge of the Life and Teachings of Lord Buddha. It was to arrange for fortnightly discourses on the subject of Buddhism; and scholars like Mr. G. K. Nariman, Prof. N. K. Bhagwat. Dr. C. Pertold, Consul of Czecho-Slovakia, Mr. K. A. Padhye were kind enough to speak on different topics pertaining to Buddhism. These classes were well attended and considerably instrumental in creating interest and desire for the study of Buddhism.

PUBLIC LECTURES.

Besides these regular fortnightly discourses, which were attended by only limited number of our members and outsiders, the Society tried to get a few renowned scholars of Buddhism

to give public lectures. With this view the Committee wrote to some of them, but without much success. Only four scholars responded to our request in this connection, viz. Prof. Dharmananda Kosambi, Prof. Bhagwat, Mr. G. K. Nariman and Swami Sharwananda. So the Committee was able to hold only four public meetings which were well attended ; and our four friends spoke on subjects pertaining to Lord Buddha and his teachings.

DISSEMINATION OF THE BUDDHISTIC LITERATURE.

Another approved measure is that of spreading knowledge of Buddhism by means of leaflets and pamphlets. In this connection the Society published a number of leaflets and pamphlets for distribution at the public meetings of the Society, held from time to time ; and Prof. Bhagwat has written and published a Marathi book in which he has given very interesting and instructive stories of a few Bhikshunis of Lord Buddha's time.

The Society has now been aiming at creating a decent library of important Buddhistic literature ; and Dr. Nair has already invested a sum in buying some works treating of Buddhism. He has thus placed at the disposal of the Society a nucleus of such a library, which, if adequately developed and kept within the reach of all inquirers and intending students of Buddhism, will serve as a great instrument for the spread of knowledge of Lord Buddha and His teachings. Members of the Society and its other sympathisers are earnestly requested to contribute their quotas for making a useful collection of most of the famous works on Buddhism.

SPECIAL GENERAL MEETINGS.

Three special general meetings were held during the year under report : one of them was held on the 20th September 1922 to meet and entertain Dr. Sylvain Lévi, one of the famous oriental scholars, and Mrs. Lévi. The celebrated Orientalist was addressed in Sanskrit at some length by Mr. G. K. Nariman,

who recounted the scholar's achievements. The second meeting was held to condole the sad demise of Prof. Rhys Davids one of the great scholars of Buddhism and its literature. Following is the resolution of condolence passed at this meeting and forwarded to his widow who is also a great scholar of Pali Buddhism.

"The President and the members of the Buddha Society; Bombay, have learnt with great grief of the demise of Prof. Rhys Davids, who was the dogy of Pali Researches for the last fifty years, and who shed fresh and invaluable light on the Dharma of Lord Buddha, and in an extra-ordinary General Meeting of the Society resolve to convey their condolence to Mrs. Rhys Davids and hope that steps will be taken to perpetuate the memory of one of the greatest English authorities on Buddhism in which the Society will be delighted to co-operate."

The President has received a suitable reply from Mrs. Rhys Davids. This learned lady has kindly accepted the Honorary Presidentship of our Society and held out a hope that she might send our Society from time to time such help as she could.

The third special general meeting was held to express the Society's fullest sympathy towards the movement set on foot at Gaya to acquire the Buddha temple and the large tracts of land adjoining it from the hands of the Mahant of the place; and as it was likely to come to head at the last year's session of the Indian National Congress at Gaya, it was resolved at this meeting to depute to Gaya at the time of this session two of our leading members *viz.* Messrs. K. Natarajan and M. R. Jayakar with the following resolution:—

The Special General Meeting of the Buddha Society of Bombay cordially supports the endeavours that are being made to restore the Budh Gaya Temple to Buddhist management and strongly appeals to the National Congress to use its influence to achieve this noble object. Messrs. K. Natarajan and M. R. Jayakar,

members of the Buddha Society, are authorised to bring this matter before the Subject Committee.

RECOGNITION OF OUR SOCIETY.

The Committee is glad to record here the fact that our Society in its short tenure of life has succeeded in getting recognition from one of the learned bodies in India. The Royal Asiatic Society invited our Society either to depute its representative of scholarly attainments to attend the session of the Indian Science Congress held at Lucknow, or to send to this Congress a thesis concerning Buddhism. Our learned friend prof. Bhagwat undertook to write on the subject of "Brahmacharya as understood by Gotama" and forwarded his thesis to the Congress in due time.

BUDDHA JAYANTI.

The Committee is glad to note here that our President once again made excellent arrangements to celebrate this year the anniversary of our Lord Buddha and there was again great interest evinced by the large gathering held at the Cowasji Jehangir Hall on the 30th April 1923 under the Presidentship of Sir Lalloobhai Atmaram Shah. On this most auspicious occasion Dr. Nair has laid the foundation of a great institution of charity. He has set apart a large investment to build and maintain a pretty large Free General Hospital in his revered and beloved mother Shrimati Yamunabai Nair's name. This work of mercy is a laudable outcome of his devotion to Lord Buddha and His great teachings.

SOCIAL GATHERINGS.

Two social gatherings were held, one on 8th June 1922 under the Chairmanship of Mr. K. Natarajan and the other on 29th October 1922, under the Chairmanship of Mr. G. K. Nariman. On both the occasions discourses on the subject of Buddhism were arranged for.

HELP TO CHARITABLE INSTITUTIONS.

The Committee sent a donation of Rs. 40 to the Lepers' Asylum and Rs. 30 to the Blind School in Bombay with a view to help forward the work of mercy which Lord Buddha devoted his whole life to impress upon the minds of mankind.

MEMBERS.

On the last day of the year under report the Society had on its role only 72 members. Active efforts have to be made to increase the numerical strength of the Society, if it is to make itself felt and carry on the work of propagating the Gospel of our Lord Buddha. The Committee, therefore, requests each member to induce his friends to join the Society and advance its noble cause.

THANKS.

The Committee offers its cordial thanks to those who helped the Society in doing its work of spreading knowledge of Buddhism.

AN APPEAL.

Here ends the short report of the first year of the existence of our Society ; now the Committee appeals to all the members of the Society to take lively interest in its work and try to help the Managing Committee in right earnest to accomplish the objects with which the Society has been started. Its numerical strength has to be adequately increased and its monetary condition has to be improved.

The Managing Committee.

REVD. ANAGARIKA DHARMAPALA

Revd. Anagarika Dharmapala left Calcutta for South India on 10th November. He will visit Malabar and

Ceylon on Buddhist propaganda work and return to Calcutta in February next. He delivered three lectures in Madras under the auspices of the South Indian Buddhist Association.

FINANCIAL.

SRI DHARMARAJIKA VIHARA.

Statement of Receipts and Expenses for the month of September, 1923.

RECEIPTS.		EXPENSES.	
	Rs. A.		Rs. A. P.
Mr. W. E. Mathew	2 0	Candles	2 11 3
H. E. Adams Esq.	3 2	Incense	2 3 0
		Flowers	5 0 0
		Pandit Hem Ch. Kabi- ratna for making Kathakatha	10 0 0
		Durwan's salary for Aug. & Sept.	26 8 0
		Mistry for repairing the table	1 9 6
		Dr. Paira Mall for Carpet	200 0 0
Total Rs. 5-2		Total Rs. 247 15 9	

MRS. T. R. FOSTER PROPAGANDA FUND.

Statement of Expenses for the months of August and September 1923.

AUGUST—

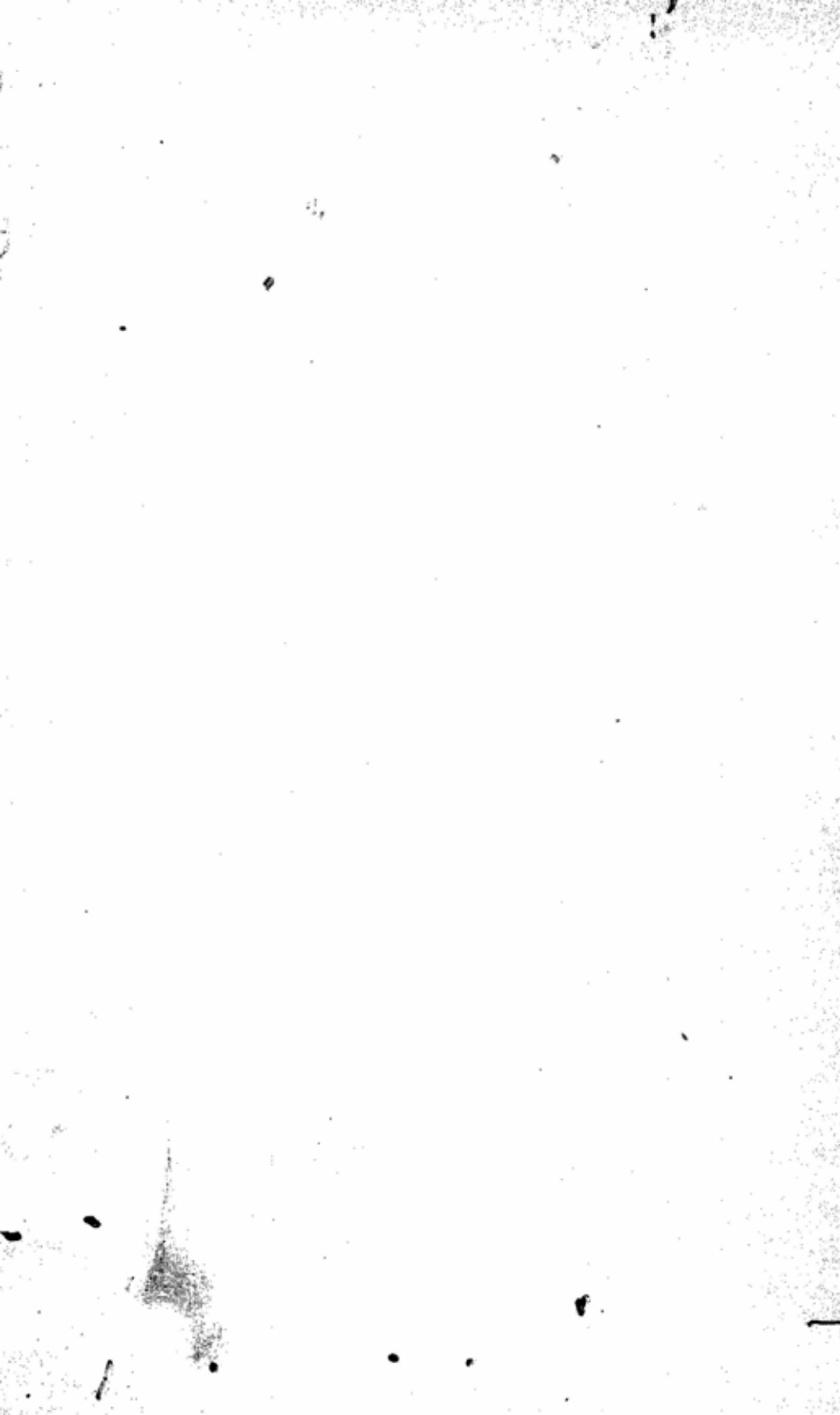
		Rs. A. P.
School fees for students	...	3 0 0
Books for students	...	1 15 0
Medicine etc. for students	...	5 0 0
Wickrama Singha account	...	2 14 0
Buddha Gaya account—		
Parcel charge	Rs. 5 12 0	...
Gunny	„ 0 6 0	...
Cooly etc.	„ 0 9 6	...
Printing Letters	„ 6 0 0	...
		12 11 6
Carried over	...	25 8 6

	Rs.	A.	P.
Brought forward	25	8	6
Miscellaneous petty expenses	1	15	3
Sugata Kanti Samanera (including commission)	10	2	0
Prof. Lakshmi Narasu for teacher	12	4	0
Food expenses for 1 priest, 1 student Wickramasingha and 1 servant for the month	54	13	3
Total Rs.	104	11	0

SEPTEMBER—

	Rs.	A.	P.
School fees for student	3	0	0
Ananda College, Colombo, to build class- room in the name of Mrs. Foster ...	1,000	0	0
Consul-General for Japan for the Japanese Relief Fund	500	0	0
Messrs. H. Don Carolis and Sons to buy land at Rajagiriya, Ceylon ...	1,000	0	0
Wickramasinha account—			
For petty expenses	Rs. 3-4-6		
Trainfare to Madras ..	32-9-6		
Cash for train fare from Madras, and other expenses ..	59-5-0		
	95	3	0
Prof. Lakshmi Narasu for teacher ...	19	4	0
Conveyance	0	14	0
Stamps	3	4	0
Miscellaneous	3	10	0
Buddha Gaya account—			
Printing Bill (balance)	8	0	0
Clerks' salary for July and August ...	89	0	0
Food expenses for 1 priest, 2 students, 1 servant for the month	66	10	6
Total Rs.	2,788	13	6





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